the Link

Concordia's Independent Newspaper

Tuesday, March 7, 1995 — Volume 15, Number 35

Concordia University — Montreal, Quebec

Cover design by Michelle Loubert

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, March 7

Acte Photographique/ Art Contemporain. A benefit exhibition for the Montreal Assault Prevention Centre. Maison de la culture Frontenac, 2550 Ontario East. Continues to March 12.

Wednesday, March 8

How Do I Sound : Women's Audio Festival. Tune into CKUT 90.3 FM. 9-10 pm. Free.

Biographical Sketches of Maritime Women, a lecture by Janet Maclellan Toole. 12 noon, Simone de Beauvoir Institute, 2170 Bishop.

Barriers to Employment. International Women's Day Workshop at the Women's Y, featuring Giselain Lapriefe of *Le Conseil des communautés culturelles et de l'immigration,* focusing on the obstacles women face internationally when seeking employment. 12 pm, Women's Y, 1355 René Lévesque, Rm 25.

Breast Cancer Information Session, followed by an interactive discussion with Niki Worrington of Breast Cancer Action & Dr. Michael Pollock. 1 pm, Women's Y, 1355 René Lévesque, Room 25.

Women & Literacy Reception to celebrate International Women's Day, includes prominent guest speakers and video presentations on women's literacy issues. 5:30-7:30 pm, 1355 René Lévesque, Holden Fisher Hall.

Honoured and Equal? Women Look at Jewish Law and Lturgy, a lecture and discussion led by Rabbi Carla Freedman. The lecture will follow a special women's service in honor of International Women's Day with Cantor Tracy Shuster. 7:30 pm, 4100 Sherbrooke West.

Bread and Roses: a benefit cabaret for the Women's March Against Poverty featuring Singer-songwriter Penny Lang, Comics Tina Mintz & Heidi Foss and many more women performers. Admission $7 ($3 for students and low income). 8 pm, Caesar's, 1608 Lincoln.

Thursday, March 9

HIV and Nutrition, an introductory workshop sponsored by the Eat Your Peel Food Co-op. 12 noon, 2130 Mackay. Info: 848-7585.

Out With A Bang: An afternoon screening of the feminist classic, *Born in Flames* to close the 20th Annual International Women's Week. Followed by tea, cookies and patriarchy-bashing. All women welcome. 1-5 pm, Concordia Women's Centre, 2020 Mackay, Basement.

Professor Lazlo Gèfin will discuss his recent trip to Russia. Sponsored by the Sparklers. 2:30 pm, H-937. Info: 848-7422.

The City as Dreamworld and Catastrophe. A lecture by Cornell Univeristy Political & Social Philosophy Professor Susan Buck Morss. 8 pm, H-937. Info: 848-2095.

Friday, March 10

Images of Resistance 1995: an all day videofest featuring *Five Centuries Later, Ballad of Crowfoot, Made in Brazil, Born in Flames, Let's Go Back to Our Land, Warrior: The Life of Leonard Pelletier* & *Struggling for Their Lives*. 2-9 pm, H-734 (Old Reggie's). See posters for video times.

Open Mic Night with the Concordia Association of Undergraduate Students of English. An evening of students reading their work. 7 pm, 4040 St-Laurent.

Alta Voce: Revolutionary Creativity–Women Reading Women. An evening of Feminist/ Womanist performance & readings. 8 pm, 1407 St. Alexandre. All women welcome.

Tuesday, March 14

Rwanda's Future: What are the Solutions? A forum presented by the International Development Research Centre featuring: human rights activist Monique Mujawamariya, Bruno Hébert of CIDA, moderated by Raymond St-Pierre. 10 am-12 pm, Salle des Saules, Complex Guy-Favreau.

Healthy Nutrition Workshop, a presentation of healthy eating habits to benefit your heart and soul. 12-1:30 pm, H-653.

The Lahey Lecture–Replacing Patrilineage: Thoughts on the Novel After its Origins. A lecture by author and Rutgers English Literature Professor Michael McKeon. 8:30 pm, BR-207. Info: 848-2340.

WOMEN

Women who are/ have been in abusive relationships with men: discussion & support group begins March 4, 1-3 pm at the Concordia Women's Centre. Information: 848-7431.

Lesbian and Bisexual Women's Coming Out/ Support Group (18 to 25 yrs). Meets every second Wednesday. Info: Project 10, 989-4585 (1 to 5 pm).

SOS Violence conjugale. 24 hour crisis intervention and shelter referral. 873-9010.

Mouvement contre le viol: 842-5040.

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Techniques to help women deal with any type of aggression. To register call: 284-1212.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

Centre for AIDS Services for Women needs volunteers. Info: 989-7997, Basia.

Montreal Sexual Assault Centre provides free counselling and emotional support, medical assessment and treatment, information on police and court procedures, court accompaniment, support groups for survivors and public education on sexual assault issues. Info: 934-4504.

Volunteers Needed for Parathèse, a unique playground for immigrant mothers & their children. Tuesday or Thursday 1-4:15 pm. Info: Cyndy, 934-0354, ext. 354.

Women's Spirituality: Irrepressible Spirit A series of videos and discussions exploring women's perspectives and experiences within various religious traditions. Tuesdays from 4:15-6 pm, Z-105.

Continued on Page 6

CLASSIFIED ADS

Rates: 20¢ per word for Concordia Arts & Science and Fine Arts undergraduate students; 25¢ per word for all others (plus applicable taxes). Deadlines are 4pm Friday for Tuesday issues, 4pm Wednesday for Friday issues. Classified advertising must be purchased in our offices in room H-649. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by full payment. We do NOT take classified ads by phone, fax, or mail.

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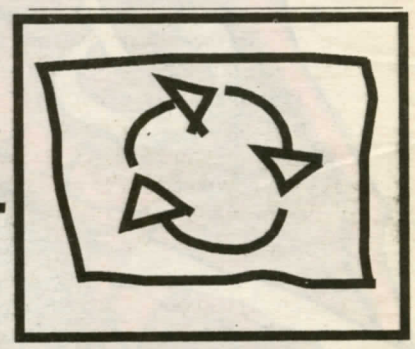

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Head Tax on Immigrants regressive

by Jennifer Ditchburn

Computer science student Ramin Haeri Azad became a Canadian last month. Born in Iran, Azad arrived in the country in 1986 and applied for refugee status. He was given a Medicare card, a social insurance number, and charged around $80 for paperwork that took several years to process. He started working immediately, and eventually enrolled in university.

If Azad had applied to become a landed immigrant now, he would have to pay $1, 475, under the federal government's new budget. Azad says the new 'head tax' is unfair to immigrants like himself who contribute to Canada's society and economy.

"People who come to Canada, they have financial problems—how do you want them to start out? They find work, and then they work in a factory for $6 an hour, paying taxes," Azad said. "It's absurd."

Immigrants must now pay a "right-of-landing fee" of $975, added to the previous $500 application fee, under the new policy. Citizenship and Immigration Canada justifies the fee, saying that permanent residence is a "right that should be paid for."

Immigrant and refugee groups are calling the reform regressive and discriminatory.

Arpi Hamalian, associate professor of education at Concordia and specialist in immigration policy, says the new head tax is a contradiction to everything Canadian immigration policy stood for since the 1960s.

"Canada had one of the best systems in the world, where you look at each immigration case based on its merits. To extend the tax as a blanket would disadvantage particular groups that need the type of policy Canada had, like women, like persecuted minorities," Hamalian said.

Hamalian added that the government had recently decided to extend language classes to female immigrants, and not just to the main wage earner in the family—which in most cases was the man.

"With women we make one step forward and several backwards. Now we are erecting new barriers," she said.

According to a Statistics Canada study released last year, immigrants worked more than people born in Canada. Hamalian says that the government's claim that newcomers should pay for the "privilege" of being in Canada, and contribute is misguided.

"It's not a privilege. It's in the best interest of the country to bring in immigrants," Hamalian said. "Canada is built on immigrants."

"$975 is a lot more money if you're an accountant in Haiti than if you're an accountant in Belgium," says Nancy Worsfold, executive director of the Canadian council for Refugees. "Money is relative to income in different countries."

Worsfold says the new tax will put refugees, who typically have lost a great deal in the country they are fleeing, at an unfair disadvantage.

"I think they're (federal government) catering to an anti-refugee sentiment which stereotypes them as a burden to society, although time and time again studies show they pay out more in taxes than they use in services," she added. "They're not even giving them the chance to get on their feet."

But Daneye Alvarez, a second-year Concordia commerce student, sees the tax as a fair price for the opportunity to live in this country. She came to Canada from Colombia as a domestic worker six years ago. Last month she officially became a Canadian.

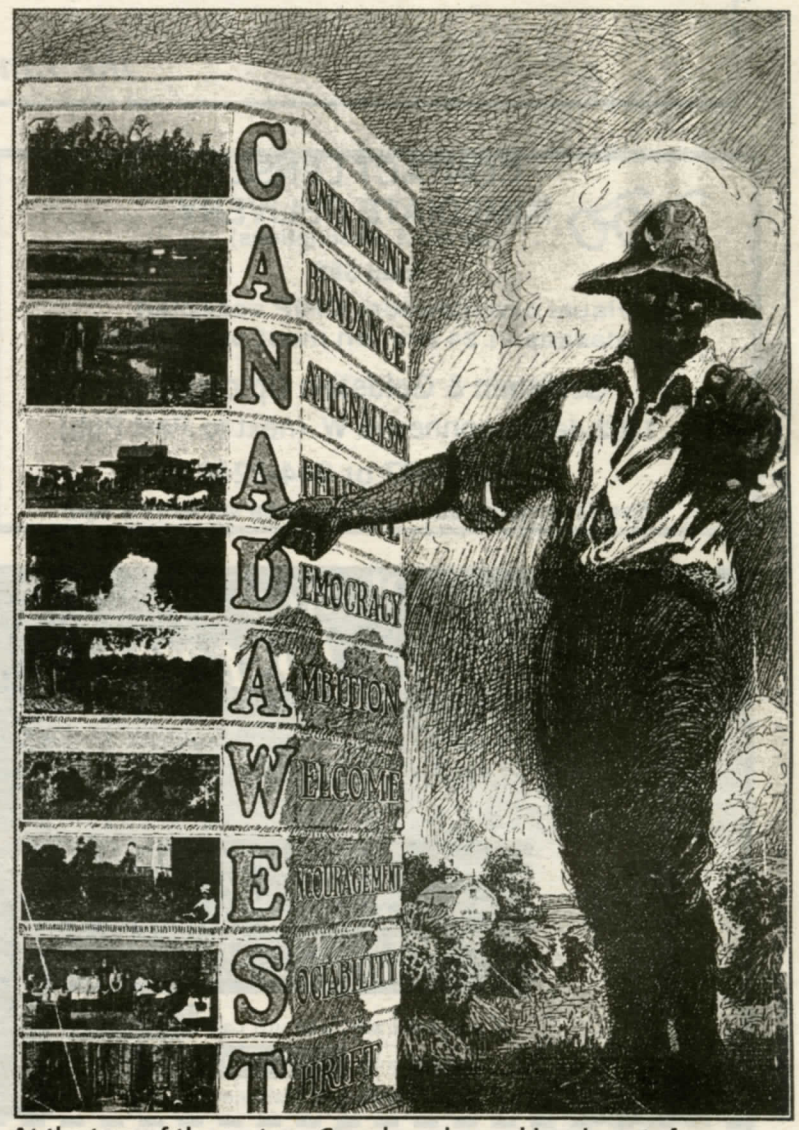
Alvarez says that had she been confronted with the head tax she would have had a difficult time settling in Canada. But she thinks that newcomers who really want to contribute to the country will find a way to come up with the cash.

"I think there are a lot of people who come to Canada thinking things will be so easy," Alvarez said. "Most Colombians would have a hard time coming up with the $1,500, but I think it's important to make a commitment to your citizenship."

Alan Li, president of the Chinese Canadian National Council (CCNC), disagrees. He says that immigrants should be viewed as equal taxpayers, and not be made to pay an extra cost.

"The head tax is unacceptable, but for refugees its unforgivable. This goes against the whole concept of providing refuge," Li said. "How can the government urge new immigrants to integrate into Canadian society on the one hand, but continue to perpetuate marginalization and systemic barriers through this head tax..?"

The CCNC spent over 10 years lobbying the government to redress the head tax imposed on Chinese labourers at the turn of the century, as well as the Chinese Exclusion Act which kept Chinese from Canada from 1927-43. Last year the federal government refused to make redress.



At the turn of the century, Canada welcomed immigrants from western and eastern Europe, but told blacks it was too cold and kept Chinese from coming to the country altogether.

"The old head tax was shamelessly discriminatory based on ethnicity, namely Chinese. This new head tax is blatantly discriminatory based on social class, incomes, and age.

"It is sad to see that after 110 years, Canada is still on the road of regression."

New employment service opens for women at YWCA

by Melanie Brook

In a time characterized by the scarcity of employment opportunity, the job hunter of the nineties faces a bleak future, with few prospects. The situation is worse for women who often lack the skills and confidence to compete in today's job market.

This Wednesday, the Montreal YWCA is launching a job market integration service for women to help overcome some of these obstacles.

The program is geared specifically towards women who hold university or college degrees and have been searching for a job for at least one year, or have been absent from the job market for five years. Program organizers hope that through counselling and instruction, women will gain the edge they need to succeed in today's tough job market.

"This new YWCA service offers women a solution,' said program coordinator, Natalie Fortin. "At the same time, it helps them define their professional role in a context relevant to today."

Laura Wilson, 27, fits the mold of the well-educated, yet unemployed woman. When she left McGill University, with a masters of business administration in hand, she thought finding a job would be easy. Two years have passed since graduation, and Wilson's quest for employment continues.

"I feel like I've sent my c.v. to a hundred companies by now,' said Wilson. "All I get back are rejection letters, `sorry, we aren't looking for any new employees at this time.'"

According to Wilson, many of her former classmates are in similar situations.

"You go to school for 25 years and when it's over you get nothing," said Wilson. "Most of my friends are working at minimum wage jobs. It's really discouraging."

Wilson maintained that she, and many of her female friends, would benefit from the service offered at the YWCA.

"I think it's a great idea," she said. "Especially if it gets me a job."

The program is conducted on an individual basis. In addition to counseling, each client must undergo a psychometric test. This test helps to determine a woman's career choice, through an appraisal of her professional abilities.

Participants will be instructed on everything, from making the initial phone call, to effective job interview techniques.

Natalie Fortin also pointed out some of the other problems facing women looking for work. She attributed some of the difficulty that women face in finding jobs to a lack of confidence in themselves, combined with limited recognition of their abilities and their value as professionals. She criticized the training they receive in school, explaining it does not sufficiently prepare women for the harsh realities of the job market.

"Women's knowledge of the infrastructure of enterprise and of the job market are often limited," said Fortin,. "As a result, the job hunting techniques they use do not always us apply to today's market."

YWCA administrative council president, Carol Fitzwilliam echoed Fortin's sentiments.

"The women's Y wants to contribute to the personal development of women and to the reinforcement of their economic and social roles," said Fitzwilliam. "We want to support these women, help them get the positions they deserve."

Clients will also receive advice and assistance from professionals representing the business women's committee of the Montreal Chamber of Commerce. Fortin added that this affiliation will help clients to develop a network of contacts.

The YWCA predicts a 75 per cent success rate for participants, 65 per cent of which are expected to find jobs within three months following their completion of the program.

The program received government funding, and is therefore able to offer their service fee of charge to the first fifty applicants. However, if funding does not continue, future clients will be charged $25 initiation fee and $65 per hour session. Also, service in English will not be available until this Fall.

For more information about the YWCA employment service for women call 866-9941 ext. 212.

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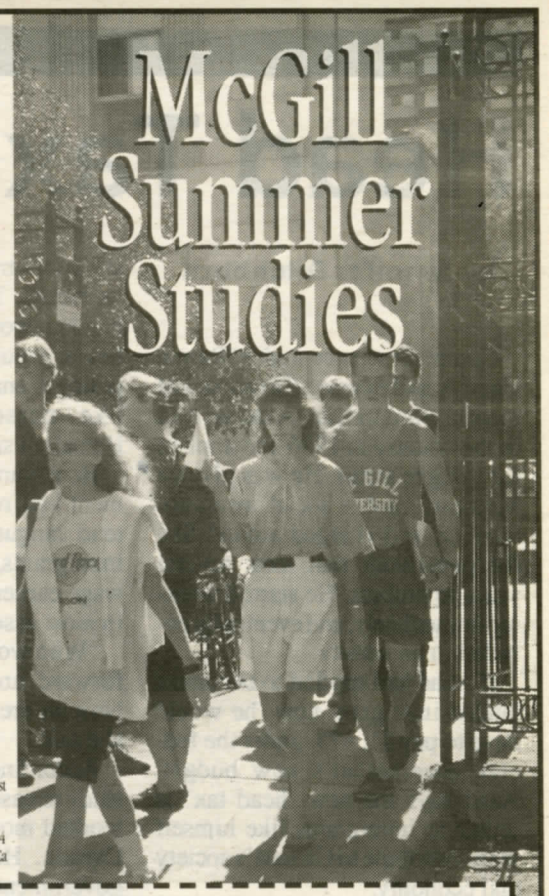

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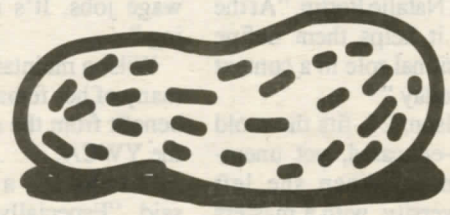

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Make daycare part of school; coalition

by Martin Hayes

Several Quebec educational organizations have formed a coalition to pressure the Parizeau government into improving the province's daycare system. They want the Ministry of Education to integrate daycares and kindergartens into the school network.

The coalition is made up of six organizations: L'Association des Cadres Scolaires de Québec, L'Association des Directrices et Directeurs Généraux des Commissions Scolaires, la Centrale de l'Enseignement du Québec; la Fédération des Comités de Parents de la Province du Québec, la Fédération des Commissions Scolaires du Québec, and la Fédération Québécoise des Directeurs et des Directrices d'Etablissement d'Enseignment du Québec.

The prime goal of the coalition is to convince the Quebec Ministry of Education to establish a centralized pedagogical system for preschoolers.

"What we are saying is that daycare should not be a social service, it should be part of an educational process," said Nicole de Sève of the Centrale de l'Enseignement du Québec.

"Studies done in the United States and in Europe have concluded that starting children in school at an earlier age improves their future academic achievement."

De Sève also points out that the present system of publicly and privately owned daycares is inefficient and overtly complex. She says it lacks the resources necessary to meet growing demand.

"Presently we have many different types of daycare," she explained. "We have private and family daycares, and CLSC daycares that take care of underprivileged children and children with mental illness. All of these fall under the jurisdiction of different ministries, and many of them are having financial difficulties. Families as well are having problems paying for daycare."

"Currently we are not meeting the needs," de Sève said. "In 1992 it was estimated that there were 44 150 places in 855 daycare centres, but we also know that Québec has more than 200 thousand preschoolers. All of these children may not need daycare. However, we do know that we are not giving parents and children the services they need," she added.

According to the coalition, centralized coordination would make the allocation of resources more efficient.

"Under one ministry, resources and needs could be brought together," explained de Sève. "Many primary and secondary schools are closing. Why couldn't we use these closing schools for preschoolers? These schools were built and are equipped for this use. We should pool our collective resources to meet the needs of families."

But de Sève is adamant that finances are not the only motivation for centralizing the daycare system.

"Money is not the only issue here. We feel that an educative program should be developed by the Ministry of Education for daycare."

Although he had some reservations, Robin Leclerc, who works at a downtown CLSC daycare, generally agreed with the proposal.

"There is a shortage of needed daycare facilities and our daycare could really use more funding. However, I don't think we should push children into school too early. If there is an educational program, it shouldn't be administered too strictly. Children at this age should be playing. They'll be in school for fifteen years of their lives. This time should be for play," he said.

But de Sève countered, "We are not trying to force kids into school earlier. What we are doing is saying to the Minister of Education, 'why don't you...discuss the possibility of coordinating all the services and of creating an education policy for young children."

Con U hand gun petition in limbo

By Derek Fong

A year after Concordia presented a petition to Parliament pushing for the banning of handguns, the university's gun control movement has come to a standstill.

"We didn't follow up on it," said Hugh Brodie, former assistant to the rector and one of the organizers of the petition, which cost the university tens of thousands of dollars last year. "We might have done more."

Brodie, who is in favor of stricter gun control legislation, was disappointed when Concordia failed to continue its leadership role in the gun control debate after delivering its petition. "When I say I was disappointed, I speak on a personal level," he said.

Brodie, a development associate with the education and dentistry departments at McGill, was among those who were purged from Concordia's administration when former rector Patrick Kenniff left last year.

Federal justice minister Alan Rock introduced a gun control bill late last year, whose major points were mandatory registration of all firearms and the banning of handguns in certain cases.

Rock's bill must go through legislative committees where it will be debated by lobbyists and organizations both for and against stricter controls before it becomes law.

According to Brodie, there is "no question" that Concordia's petition helped bring about Rock's gun control proposals. "I think we had a very profound impact on the minister," he said.

"We got the bulk of what we wanted and we're happy with that," Brodie added. "I think by and large, (Rock's proposals) are very good."

Aside from a postcard campaign launched by the women's studies department at Concordia last year, the university has done little else to push for tighter restrictions on guns after spearheading a massive campaign for stricter gun control.

Brodie said he would have liked to have had Concordia continue its letter writing campaigns to organizations and politicians, noting that every university in Canada endorsed the university's efforts.

"There was more we could have done to support minister Rock," Brodie said.

Concordia has been involved with the issue of gun control since the 1989 Ecole Polytechnique massacre in which 14 female students were gunned down.

But the issue came closer to home when former Concordia professor Valery Fabrikant shot and killed four of his colleagues at the university.

That prompted Concordia to launch its petition pushing for more stringent gun control. The petition gained the support of over 200 organizations and garnered 200,000 signatures from across Canada.

Last March, Concordia students, administration and faculty went to Parliament to present federal politicians with their petition.

Heidi Rathjen of the Coalition for Gun Control said Concordia has been vital to the gun control cause.

"They've done more than any other university or organization," Rathjen said. "They were critical in getting tighter restrictions on handguns."

Rathjen added that although Concordia has not been as vocal in demanding stricter gun control as it has been in the past, she believes the university will become more prominent once the federal legislative committee begins.

"We're hoping (Concordia) will be witnesses at the committee," Rathjen said. "I think the important steps to take are coming up now.

However, Taylor Buckner, a professor of Sociology and Anthropology at Concordia, thinks the university is not really interested in pursuing stricter gun control and never was.

Buckner is highly critical of the petition Concordia circulated last year and believes there were other motives for Concordia's top brass to have supported such an initiative.

"It was, at best, an emotional response" to the Fabrikant shootings, Buckner said.

"At worst, it was a way of deflecting blame from the administration."

Buckner believes Canada's gun laws are already strict enough and that any attempt to make them more stringent would be counterproductive.

"Canada already has some of the most comprehensive gun control laws in the world," said Buckner, who is a former police officer. "We have an exceptional range of controls," he added, noting it is harder to acquire a pellet gun in Canada than it is to get a machine gun in the United States.

Buckner is also critical of Rock's gun control proposals, particularly the section which calls for mandatory registration of all firearms. Should Rock's bill become law, Buckner believes many Canadians

continued on page 14

Con U prepares to protest H.L.I.

by Paul Hainsworth

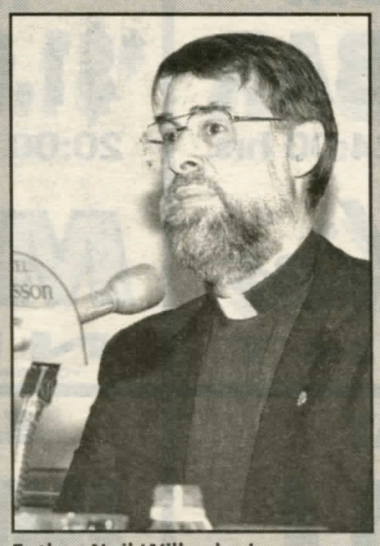
Defending babies' lives is only one component of pro-life Human Life International's racist, misogynist and homophobic agenda, according to a Concordia group denouncing their visit to Montreal.

Part of a Montreal coalition founded by the Comité des Femmes de l'UQAM and comprised of about 20 Montreal student, community and women's groups, the Concordia Coalition Against Human Life International (CCAHLI) is protesting the H.L.I. convention to be held in Montreal from April 19 to 23.

"H.L.I. has a very broad social agenda, which is anti-Muslim, homophobic, and anti-feminist," said Sue Goldstein, an organizer of CCAHLI.

The coalition attracted an audience of 30 to a recruitment meeting last Thursday to determine how Concordia students can participate in the Montreal-wide coalition against H.L.I.

Founded in 1981 by Father Paul Marx, Maryland-based H.L.I. calls itself a "non-profit organization devoted to educating people about the evils of abortion, sterilization,



Father Neil Willard, vicar-general of the Montreal archdiocese

infanticide, euthanasia, contraception, and other modern threats to life and family."

Threats to life and family include homosexuality, which H.L.I. considers to be "deviant behaviour that is socially and personally destructive and which should not be condoned or supported."

H.L.I. has also been branded as anti-semitic by B'nai Brith and the Canadian Jewish Congress for trying to link the abortion movement to the Jewish community through statements which are completely unfounded and which might incite violence against Jews.

The National Council of Muslim Women also labels H.L.I. racist. It points to a seminar called, "The Moslem Threat to the World."

The seminar discusses how Caucasians are committing suicide as a race because they're not having children at the same rate as Muslims are.

As a result of this intolerance, the Montreal coalition along with the Concordia group is pressuring the Montreal diocese to reverse its decision to allow H.L.I. to celebrate mass at the Notre-Dame basilica on April 19.

Father Neil Willard, vicar-general of the Montreal archdiocese, has said the church has a pastoral responsibility to offer mass to Catholic groups who request it.

But Goldstein attacked Willard's argument. "Would the Church allow 1,000 members of a (Catholic) gay group to have a mass in a Catholic church?," she asked.

The Concordia coalition will participate in a demonstration outside the Basilica on March 8—International Women's Day.

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Continued from Page 2

Committee Against Human Life International: Women interested in planning a protest against the Montreal conference of this racist, anti-Muslim, anti-semitic, homophobic, anti-choice organization can leave messages for the committee against Human Life International at the Concordia Women's Centre, 848-7431.

Montreal Sexual Assault Centre needs volunteers for its 24 hour telephone crisis line. Concerned, bilingual women should call 934-4504, 934-9354.

Big Gals & Goddesses, wanna talk? A discussion group for big women . Whether you wear dresses or overalls, nylons or not. Info: 848-7431.

ACADEMIC

Free tutoring available to students who fail the University Writing test. Info: 848-2320.

Term Papers and written assignments? We can help you get started, organize ideas, identify problem areas. Counselling & Development: 848-3545.

PERSONAL DEVELOPMENT

Counselling Workshops on career and educational planning. Also, private & confidential counselling for personal, educational & vocational concerns. Info: Counselling & Development, 848-3545/3555.

Self-Knowing & Communication, a three-part afternoon workshop series to explore self-understanding, giving and receiving feedback, conflict styles an communication skills (series started Feb. 10). For registration and Information, call Daryl Lynn Ross, 848-3585.

Sign-language courses at the Montreal Deaf Community Centre. Placement tests are required. 65 de Castelnau. Info: TTY: 279-8535.

Sex and Spirit Collective a social justice group attempting to heal the divisions between our sexual and spiritual identities. Thursdays 4-6 pm, 2090 Mackay.

Parents Without Custody is a support group for separated or divorced parents without custody of their children. Call Nancy Montgomery,937-5351, local 48 to register.

Peer Helpers is a free, confidential listening service of students helping students. 2090 Mackay St. Info: 848-2859.

Meditation: A Tool For Self-Knowledge. These sessions will draw upon various traditions and each will include a "quiet sitting". Wednesdays 12-1 pm, Annex Z. Info: Daryl Ross, 848-3585.

Start Keeping a Budget: Financial Aid & Awards offers personal budgeting information sessions on Mondays at 3 pm & Tuesdays at 11am. Please sign up in advance in the Financial Aid office LB -085.

Questioning your sexual orientation? Coming Out support group for men, confidential and friendly atmosphere. Wednesdays, 7:30 pm, 2090 Mackay, Room 02. For information or individual support call the Peer Helper Centre, 848-2659.

"Living On My Own" a program for people planning to live on their own for the first time. Info: Bruce, Head & Hands: 481-0277 or 481-3643.

Prison Visit Program: An eight-week program , in which students visit inmates at Archambault Prison. Participants should call to speak with a chaplain before entering program, Peter Coté, 848-3586, Matti Terho, 848-3590

Sign up now for workshops on communication skills, career & life planning, building relationships, study skills, loss and grieving support groups etc. For information, call Counselling & Development, 848-3545/3555.

Writers, graphic artists, photographers, editors and rabble rousers wanted. The Link. H-649. It's not just a career; it's an adventure. 848-7405.

HEALTH

Women and safer sex: A series of two-hour workshops to explore some of the issues that affect our choices about safer sex, including self-esteem, sexuality, and body image. Info: 848-7431.

Non-Nominal HIV Testing. The request for the test as well as the result are known only to your doctor. Info: Health Services, 848-3565, 848-3575.

Circumcision Info-Resource Centre provides information regarding non-religious circumcision, proper care of the infant foreskin & non-surgical foreskin restoration. Info: 848-9761.

GENERAL

Compeer Montreal, a community service which provides friendship and support to people with mental health problems, is recruiting volunteers 18 years or older to provide re-integration services to persons with mental illnesses. Info: 489-1007.

Tel-Aide needs volunteers to staff its telephone crisis line for people in distress. The line operates 24 hours a day, lending a sympathetic ear to Montrealers who are lonely, abused, out of work, emotionally scarred or suicidal. Info: 935-1105.

Outreach Experience: participants will work with children, teens, the poor or the sick. The activity and amount of time will depend on your interests and abilities. Information: Michelina Bertone SSA, 848-3591.

Meals On Wheels Program is seeking volunteers to assist in preparing and delivering home cooked meals for seniors living independently at home. Info: Rona 937-9471, ext. 155.

Care to listen to those who need to talk? Shalom line will be accepting new volunteers into their winter training program which starts in February Call Suzanne Herscovitch at 735-3541, ext. 3380.

Yellow Door Elderly Project needs volunteers to accompany seniors to appointments. Also looking for dog walkers who can assist seniors in the McGill Ghetto. Info: 398-6243.

STUDENT CLUBS

Indigenous Peoples International, a native solidarity group on campus meets every Wednesday, 7 pm, P-203. Info: 848-7443.

Concordia Queer Collective holds weekly meetings on Fridays at 5:30 pm in P-102. Information: 848-7414.

Latin American Students Organization invites all interested students to visit their offices. 2010 Mackay, Rm. 02. Info: 848-3532.

International Socialists Students' Association: If you'd like to become a member, or want information about meetings, actions, etc. Contact: 521-1983.

Concordia Outdoors Club's new office hours are Fridays between 1:30 pm and 3:30 pm.

Concordia Chemistry & Biochemistry Students Assoc. is back and invites students to take advantage of its many new services. 2020 Mackay,Rm. 306 or call 848-7417.

Interested in paganism & witchcraft? Concordia Pagan Society is looking for new members. Come check us out every Monday night 9 pm in the Hive.

Extra-rated Radio Show seeks spoken word/ poetry/ opinion submissions to read on air. Please drop them off at the station addressed to Rae. Information: 931-1880, 933-1418. No limits.

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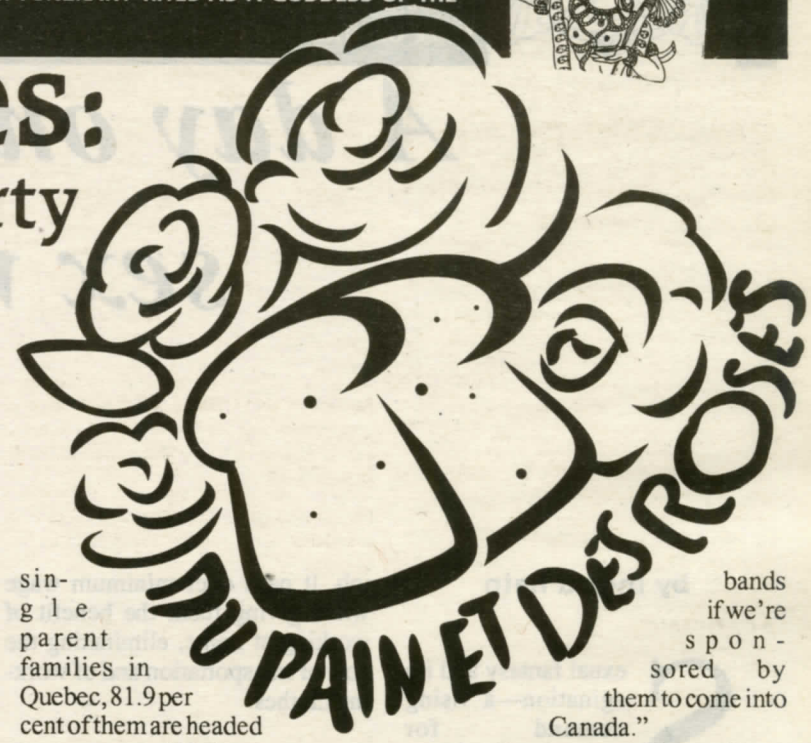
DAKINI

DAKINI OR "SKYWALKER" WAS A TANTRIC PRIESTESS CONNECTED WITH FUNERARY RITES AS A GODDESS OF THE UNDERWORLD.

For bread and roses:
women set agenda against poverty



by Carol McQueen

Bread and Roses—that's what women textile workers demanded from their employers when they walked off the job almost seventy years ago in a small town in Massachusetts. Determined to earn better salaries so their children would not have to labour, and fed up with the exhaustion of long working hours, these women fought their capitalist employers with courage and conviction. "Bread and Roses" was their slogan, and it represented their quest for an improved standard of living and a enriched quality of life.

Now Quebec women have taken the banner for their own fight against poverty amongst women. The Fédération des Femmes du Québec (FFQ) and almost fifty other community groups across the province are organizing a Bread and Roses women's march against poverty. From May 26th to June 4th, women from all over the province will march to Quebec City in order to present a list of nine demands to Premier Jacques Parizeau. Higher salaries, a decent future for their children and an enhanced quality of life are still on their agenda.

Recognizing diversity

The march will have three starting points, Montreal, Longueuil and Rivière-du-Loup. The three groups will each walk 20 km a day, and gather in front of the National Assembly on June 4th. March organizers hope that 15,000 people will participate in the Quebec City protest.

Emily Paradis, coordinator of the Concordia Women's Centre, sits on the Montreal organizing committee. She says the march is significant to the Quebec Women's movement.

"It is an empowering gesture for women to take physical action that raises public awareness about women's poverty and that directly makes a demand on the system that creates women's poverty," she said.

Paradis applauds the diversity and inclusiveness of the organizing coalition, which unites anglophones and francophones, as well as whites and women of colour.

Michelle Séguin of Concordia's Office on the Status of Women, who is one of the coordinators of the march for the Montreal area, approves of the march's concrete approach to poverty and its aim to achieve visible gains from the provincial government.

She says that "poverty is the common denominator of so many women," and that the coalition's nine demands are "réaliste et réalizable."

Nine concrete demands

Diane Matte, the march's FFQ general coordinator, speaks with conviction when she explains how intrinsic, systematic poverty within society adversely affects women. She believes that the Quebec government, by instituting several new measures and modifying discriminatory ones, has the power to alleviate this poverty and help women become more independent.

The coalition's first demand asks the provincial government to acknowledge that the Quebec economy is in a state of shambles and to implement a new social infrastructure that will create new jobs for women.

Marguerite Mendell, principal of Concordia's School of Community and Public Affairs, says that, although the Quebec and Canadian economies are growing in terms of increases in GNP, they are not creating any new jobs, with some areas in the province at 25 per cent unemployment.

"Women tend to find jobs in the service sector. These are low-paying jobs with very little security. There are no benefits and no unions," Mendell said.

Mendell also argues that jobs created by government on the PAIE and EXTRA programs do not ensure job security or an improved standard of living.

"In Quebec, programs such as EXTRA and PAIE are not going to take anyone out of poverty," she said, and added that these types of programs are similar to measures used to reduce poverty in the 19th century. They are designed to keep people alive, but not to substantially improve material and social well-being.

Mendell pointed out that women have traditionally found employment in with grass roots lobby groups, a sector which is suffering drastically from government cutbacks.

Diane Matte of the FFQ says that many women lack job security because they enter the work force late or leave it for extended periods of time to raise children.

In order to redress these grave ills, the coalition demands that the government spend $520,000,000 to build a social infrastructure similar to the one instituted in public woks. According to Matte, in the same way that government facilitates men's return to work through road repair and construction, it should create jobs in grass roots organizations and the social sector.

Immigrant women's rights are also on the campaign's agenda. In the past, women sponsored by spouses or others were not eligible for social assistance for ten years. Women in abusive relationships were trapped for a decade.

The federal government has now cut sponsorship periods to three years, and the Bread and Roses movement would like the provincial government to apply the change retroactively in Quebec.

Matte also says that the coalition of women's groups organizing the march want the provincial government to reassess some of its laws concerning retraining programs.

Matte explains that presently EXTRA and PAIE programs are restricted. EXTRA and PAIE are government temporary employment programs designed to help workers learn new skills. They are only offered to people as a last recourse.

"In Quebec only women and men on UI and welfare can access training programs offered by the provincial government," she said. "Yet, it is clear to us that there exist many 'chequeless' women who should also be able to benefit from retraining programs so they can improve their employment opportunities."

The coalition also wants Article 24 of the Act respecting Income Security changed.

"This clause officially excludes workers hired on a program such as PAIE from government protection with regard to working conditions," said Matte. "This article should be removed. Anyone on a work program should be accorded the same degree of health and safety protection in the work environment as a regular employee."

Would you like fries with that?

In 1992, average pay for Quebec women working full time represented only 73.5 per cent of that earned by men, and across Canada, women were in 72.8 per cent of the ten worst paid occupations. Organizers of the Bread and Roses march want those figures to change. They demand that the provincial government rectify this discrimination with a proactive law on pay equity in the public and private sectors.

Directly linked to pay equity is the question of minimum wage. In fact, 61 per cent of people paid minimum wage are women, and about 40 per cent of women work in sectors in which salaries hover around $6 an hour. The Bread and Roses coalition wants the provincial government to raise the minimum wage so that women earning it can live above the poverty line which is $16,943 for a single person in an urban centre.

"Because of systematic sexism in the economy, women are overrepresented in minimum wage jobs," said Matte. "We believe that an increase in minimum wage to $8,15 an hour will be significant in eliminating economic hardship amongst women."

Affordable housing and cheap education, please

The Bread and Roses coalition also recognizes that of the 220,125 single-parent families in Quebec, 81.9 per cent of them are headed by women. Of this percentage, 145,000 single-parent families live below the poverty line.

According to Matte, many of these women could not support their children without child-support payments from their spouse, but 55 per cent of fathers either make their payments late, do not pay the full amount or do not pay at all. The Bread and Roses coalition demands the Quebec government automatically deduct child support payments from paycheques.

Moreover, in Quebec close to 400,000 households spend more than a third of their income on housing, and 200,000 spend over 50 per cent. More striking, 75 per cent of women who head single-parent families pay over 30 per cent of their gross income in rent.

The Bread and Roses coalition demands that the government provide decent and affordable housing to all women.

"We also demand the creation of 1,500 new units of low-income housing per year. Women who have minimum wage jobs or are on welfare can find regular rents exuberantly high, so much so that very little of their income is left once the rent is paid," explained Matte.

Finally, the coalition expects the government to place a freeze on tuition fees and to increase the number of student bursaries available.

"The more tuition fees go up, the more difficult it will be for women to access education," Matte said.

Liberal approach to change not radical enough

However, some women do not feel that the Bread and Roses coalition is radical enough in its demands.

Emily Paradis of the Concordia Women's Centre says she does not particularly like going to "Daddy" for more allowance.

"The criticism I would make of this march is that it's a liberal approach to a radical problem...The demands are requests to change existing aspects of a system that will remain entrenched," she said. "We're asking 'Daddy' to have a little more minimum wage or we're asking 'Daddy' to not let us be 100 per cent dependent on abusive husbands if we're sponsored by them to come into Canada."

Paradis takes her critique of Quebec society even further than the Bread and Roses coalition. She thinks that concrete change will only come if the foundation upon which our capitalist democracies are based is radically altered.

"To me, in a capitalist society, poverty is one of the ultimate forms of disempowerment. If you are economically disempowered, you basically have no power to speak in a mainstream setting," she said. "Poverty comes as part of a cycle of many forms of violence against women. Poverty can keep women trapped in violent situations and also the accumulated toll of violence that many women have to live through can often lead to poverty."

"I don't think that it is just related to the job market, job training or discrimination in hiring," she added. "I feel that women are becoming entrenched in a system that is not designed to meet their needs. It is not designed to meet the needs of a young single mother with a baby. It's not designed to meet the needs of a woman of colour who doesn't speak English or French as a first language. It's not designed to meet the needs of a woman who is escaping from a violent conjugal situation."

But Paradis acknowledges that any change that would improve women's lives is worth supporting.

"If changes were to actually take place, the system wouldn't be smashed or be created by women to reflect our own needs, but it would still be a big improvement. I don't think that anybody would say that increasing minimum wage to above the poverty line should be ignored while waiting for Utopian change," she said.

Is it effective to lobby government?

Although the march will show women's determination to end poverty in Quebec, women's groups realize there is no guarantee that it will prove successful.

Mendell of the Concordia School of Community and Public Affairs admits that lobbying the government is not as effective as it used to be.

continued on page 14

THE EXTENDED TONGUE WAS A SIGN OF POTENCY AND LIFE FORCE BECAUSE THE TONGUE BETWEEN THE LIPS IMITATED MALE GENITALS WITHIN FEMALE GENITALS.

A day on the job: telephone sex workers pay bills

(and so do most callers)

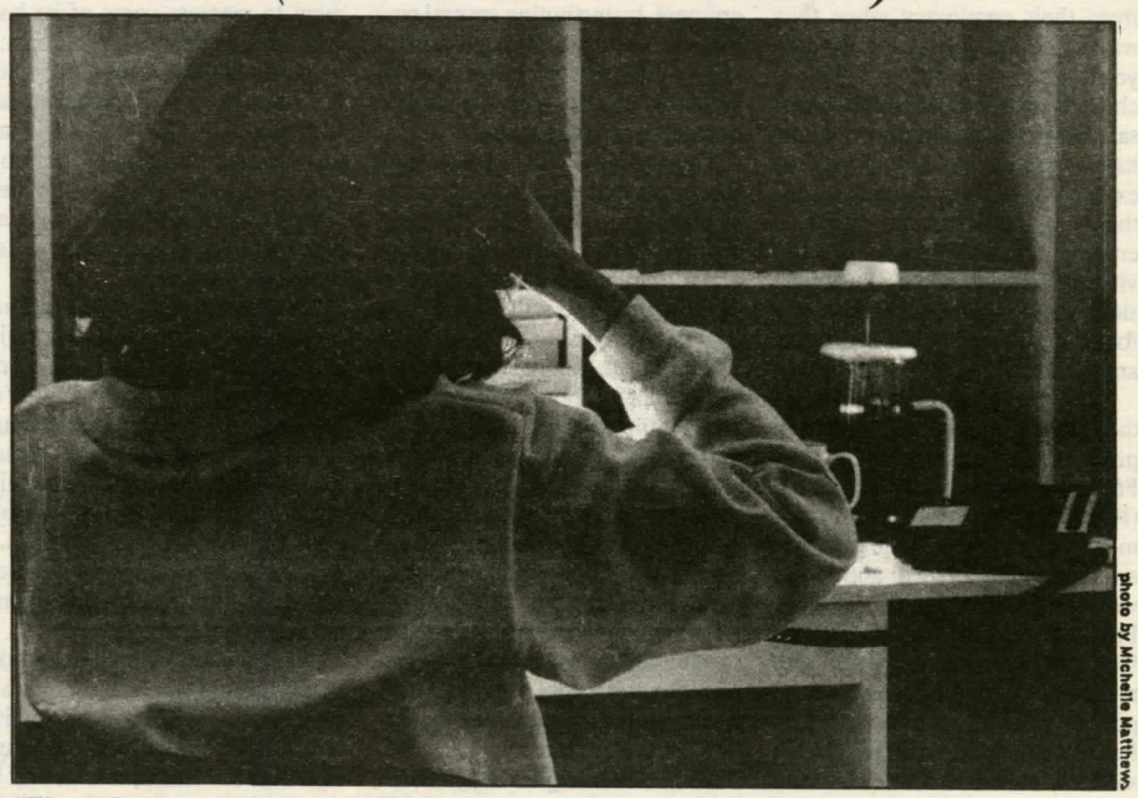


photo by Michelle Matthews

by Ingrid Hein

Sexual fantasy and imagination—a rising demand for fulfillment has created a mass market of sex sold on television and over the phone.

But the majority of the money generated from these services is not going to the phone sex operators themselves. On a ten dollar 9-7-6 call, the telephone company takes four dollars, on average, and the phone sex company takes six, if they collect the money.

One company, employing students and mothers, and which handled about 1,600 calls last week, only pays eight dollars an hour. That's gross. Unemployment insurance premiums and income taxes are deducted from that.

Women in the phone sex trade say that their work is like any other job. It pays over minimum wage while giving them the benefit of working at home, eliminating the cost of transportation and of working clothes.

Debunking myths about telephone sex work

Telephone sex workers do not lie naked, masturbating while on the phone with callers. Television ads lie when they cast lingerie-clad women with perfectly sculpted hair lying in a canopied bed.

They do not make tons of money and, contrary to popular belief, are not prostitutes.

"It's just a job," said 21-year-old Monica, who works as a receptionist and call coordinator at a 9-7-6 line.

"I would rather do this than work in a restaurant breaking my back!"

Telephone sex work can be liberating in some ways, especially at first, Monica said.

"Wow, I first thought, I can make him cum over the phone...My God, I made all these guys cum today."

About 75 per cent of men will come within the five minutes, she said.

But some of the women do, in fact, look like the women in the ads, Monica said. Like any workplace, there's a mix, but good looks are not a job requirement. The important thing is that they are cheerful, good talkers and, most of all, good listeners.

"And you have to have a vivid imagination," Monica stressed. "You have to be able to say words like 'penis.' It takes a while to get used to."

Telephone sex operators work from home. Incoming calls are picked up by a receptionist and screened to make sure callers are eighteen years of age or older. The calls are then transferred to one of the operators.

Dinner may be on the stove or textbooks out on the kitchen table when the phone rings. Whatever the case may be, it's a job not a lifestyle.

The company where Monica works currently employs about eight women. Winter is the "slow season" with about 1,600 calls a week. Business will pick up in the spring, Monica said, and the company will hire about 20 more women. Monica, who is also the manager of the sex line, said she likes to hire serious-minded women, mainly students.

Monica started working at the 9-7-6 line when she needed expensive dental work done on her wisdom teeth. She was twenty-one, in electrical engineering at university, had bills and tuition to pay, and couldn't afford the dental surgery.

She had to get a job, and telephone sex work accommodated her need to work at home so she could study while earning some money at the same time. Many of her co-workers come from similar backgrounds: students or mothers with children at home.

From therapy to fantasy

Callers aren't always out for a "good time." Sometimes men call to degrade women.

"Sometimes we get treated badly on the phone. They're always asking for a rendez-vous, and they call us cock-teasers. Those guys are just calling to humiliate you, but in the end, you're still in control," Monica said. But she admitted it did depress her.

The rule at her workplace is that any girl who accepts an invitation to meet with a client will be fired. Setting up dates or meeting clients is not tolerated under any circumstances. As a precaution, calls are periodically screened by management. Anyone who breaches this rule would probably be fired, Monica said.

Most of the time, working on the telephone line is more like being a sex therapist.

"Some guys just call to talk, they want advice on how to make their girlfriends come or on how to talk about their sex lives with their wife.

"One woman called when her husband was having an affair, she wanted advice on what to do to get him into bed.

"Another guy called and I got him out of a serious depression He said he hadn't had an erection in ten years; I made him happy. He calls every once in a while now just to say hello and thank you."

And sometimes, she said, you have to try to keep from "weirding out" at some of the fetishes people have.

"You get all kinds. This one guy wanted to be an inflatable doll, he wanted me to blow him up. So he wore plastic bags. I could hear them."

Nikki, age 22, says she gets some weird calls, too.

"I have this guy who calls me once a month. He wants me to shave him, I can hear the clippers."

Nikki studies social work and puts in about 20-24 hours a week on the sex line. Her boyfriends never have any problem with her doing phone sex work, she said. "They know it doesn't make me horny or anything."

Monica agrees. She said her boyfriend thinks it's great.

"But we have had to fire girls whose boyfriends don't like it. You don't want the guy to grab the phone or anything."

Monica said that sometimes calls say they want to do sexual things to her boyfriend, with her permission. About 25 per cent have homosexual fantasies, but are too inhibited to tell anyone. So they tell her they want to "suck her boyfriend's cock."

Other popular fantasies include anal sex and two women at the same time.

There are all kinds. According to Monica, it's a good thing they can live out their fantasies on the telephone because sometimes they are with partners who don't want to do certain sexual things. It's an outlet. A service.

THE EGYPTIAN BELIEVED THAT FROM THE BREASTS OF THE MOON GODDESS FLOWED THE MILKY WAY, STARS AND THE LIFE-GIVING WATERS OF THE UNIVERSE.

A Masturbator's guide to the galaxy

-spot talk

by Jill Borra

Masturbation is a societal taboo that has traditionally been relegated to the dark corners of deviant behaviour. Culturally denied and socially unaccepted, masturbation is often excluded from discussions of sex and sexuality. In the nineties, the AIDS epidemic has accelerated the discourse around issues concerning sex. Women are finally coming out of the closet about masturbation, and some of them are finding that masturbation holds the key to reversing sexual repression.

Less than a century ago, masturbation was called a solitary vice, evil habit, and form of self-abuse by medical doctor Mary Wood-Allen. In her book *What a Young Woman Ought to Know*, Wood-Allen says masturbation is a direct violation of natural law, that it destroys mental power and memory, blotches the complexion, dulls the eye and takes away strength.

While fear of growing hairy palms or going insane from masturbation are hardly common anymore, many women remain alienated from their sexuality and are not taught to explore their existence as sexual beings. Masturbation, as the first natural sexual activity, provides a way to discover erotic feelings and build sexual self-esteem. It is one form of sex in which a woman can reconcile her sexual identity and sexual desires, gain sexual self-knowledge and let go of sexual fears and inhibitions.

"Masturbation has changed my entire sexuality and sexual practices," says Buffy Childerhose, a graduate student at Concordia. "It makes you realize that your sexuality isn't something that is external, governed by other peoples' desires and intent. It's something that you can control – and I think that is very empowering."

Some women say they can't have an orgasm with a lover but can have one while masturbating. While the notion of sexual inhibition is a complex physical and psychological phenomenon, masturbation provides freedom of sexual expression and liberation from that inhibition. Women can get in touch with their sexual needs and explore the hidden reaches of their desire without fear of failure, judgement or emotional vulnerability.

Sexual skills, like other skills, have to be learned. Through masturbation , women can learn to be sexually creative, learn about what gives pleasure, and determine what their limits are.

"I think there's a lot of things you can figure out," says Cait Cantillon, who teaches a course in Feminist Perspectives on HIV and AIDS at Dawson College's New School. "The obvious one for women is how to orgasm, but also things like taking a fist – things that you're curious about, but you're not sure if you'll actually be able to do physically when you're with someone. I fisted myself, and it wasn't weird or freaky or anything. I think you can demystify a lot of things."

Masturbation is being talked about in relation to women more now than ever before – and not just in women's magazines. A recent issue of *Details* ran an article on digital orgasm and a column entitled "Babe in Toyland" on sex toys for women. Rachel Dubrofsky, who recently conducted six months of research on women and sexuality, says that masturbation is now often represented as a substitution for sex with a person. "It seems like there's this really alienating trend where masturbation is somehow better than human contact," she explains.

But a woman in touch with her own sexuality and desires may ultimately be able to utilize that awareness to communicate better and achieve greater satisfaction when having sex with a partner. A woman recognizing the power of her sexuality through masturbation may be recognizing the power of herself.

"I think that for women, masturbation could be seen as almost a political act, because when you assume responsibility for your own desires, and masturbation is one of the ways that you do that, you're tapping into your own power and your own agency," says Childerhose.

Masturbation integrated into a woman's sex life with her lover can also be self-empowering and erotic. "When you're with someone and you're jerking off, it's like saying, 'I'm sexually active, I know where I'm at.' That's a heavy statement," Cantillon says.

Cecil Castellucci, a Montreal musician and film maker, says masturbating with a lover can be a totally intimate and personal thing. "But in other situations," she says, "I did it because my lover couldn't or wouldn't get me off. It was an empowerment thing for me to say 'I'm going to give myself pleasure because you are not satisfying me.'"

For other women, masturbation is a way of asserting and recognizing independence. Chantale Doyle, a caterer and comic artist, agrees, saying, "for me it reinforces the knowledge that you don't need anybody in your life. It's sex, but it has nothing to do with the sex that I would have with another person."

Many women differentiate between masturbation steeped in erotic fantasy, and masturbation as a purely mechanical act to induce sleep, alleviate boredom, or relieve cramps or stress. "The best cure for cramps is an orgasm," Castellucci says, "If I have really bad cramps, I just jerk off. It helps me because it relaxes my muscles."

However, in our fundamentally erotophobic society, masturbation is still stigmatized in many ways. Talking to a number of women of various ages revealed that discussion around masturbation continues to instill a certain amount of guilt and discomfort.

Betty Dodson, who is a self-proclaimed Ph.D. in masturbation and author of *Sex for One: The Joy of Selfloving* , says "organized opposition to masturbation is actually opposition to sexual arousal; to be turned on is somehow considered antisocial. In truth, it's just the reverse: to be sexually repressed is antisocial."

Cantillon agrees that masturbation is taboo because it is antisocial. "It's a really similar thing to why heroin is so taboo, whereas other totally addictive drugs aren't – you do it alone, and that's really threatening. I think it's the same thing – masturbation is thought of as antisocial, lonely, pathetic, because someone's doing it alone, or can do it for themselves. It doesn't go into any kind of social function and it can't be capitalized the way that other kinds of sex can."

Masturbation is sex in its most basic form. In the age of AIDS, masturbation should be heralded simply because it is the safest sex. Women who recognize masturbation as an important part of their sexuality have an advantage in overcoming society's erotophobic repression, and will appreciate, as Dodson says, that "masturbation is the ongoing love affair that each of us has with ourselves throughout our lifetime."

ANIMA MUNDI

HER NAME MEANS "SOUL OF THE WORLD" AND WAS ONCE THOUGHT TO BE THE ONLY VITAL FORCE IN THE UNIVERSE.

Madeleine Parent, une héroine moderne

par Louise Bourque

En cette journée internationale de la femme, Madeleine Parent, présidente du Comité canadien d'action sur le statut de la femme (NAC) souligne qu'il est important de travailler à la justice sociale.

"Le contexte de néo-liberalisme, le libre-échange fait que l'on s'attaque à presque tous nos acquis. On peut en sauver si l'on développe des solidarités entre les femmes et les hommes, entre les femmes et les étudiants. A la globalisation des marchés, il faut répondre par la globalisation des solidarités."

Madame Parent milite pour la justice sociale depuis 1937 alors qu'elle achèvait son baccalauréat à l'université McGill. De ses premiers combats pour l'accès à une éducation universitaire des fils et filles de familles pauvres ou à faibles revenus, jusqu'à son volontariat au sein du NAC en 1995, cette femme déterminée n'a jamais reculé même devant Duplessis.

Dans un petit café du centre-ville, cette montréalaise de 77 ans, élégante dans son manteau rouge, dégage une assurance tranquille. De longues années de travail dans le début du mouvement syndical au Québec lui ont permis d'affronter et de vaincre bien de résistances.

Dès 1942, elle est engagée comme permanente pour un mouvement syndical affilié aux unions américaines. Elle participe à l'implantation des premières unions dans les usines de guerre.

"La production de ces usines était orientée vers la poudre de guerre, les cartouches, les bombes de 'toutes grandeurs'," se rappelle-t-elle. Les patrons n'opposèrent pas trop de résistance sachant bien qu'ils fermeraient après la guerre.

Ce sera dans les moulins de coton appartenant à la compagnie Dominion Textile que se livrera quelques années plus tard la bataille pour implanter le syndicat. Madame Parent rappelle avec émotion que les employés ne réussissaient pas à se syndiquer car dès qu'un mouvement s'exerçait en ce sens, les ouvriers se voyaient congédiés.

"Il a fallu apaiser les craintes, rencontrer les gens à domicile et après des réunions discrètes pouvoir enfin tenir des réunions plus ouvertes."

La bataille se déplaça sur le terrain de la politique car le premier ministre Duplessis intervint en faveur de la Dominion Textile. Il accusa Madame Parent et ses collègues d'être agitateurs qui incitent les travailleurs à se révolter. Duplessis soutiendra que les employés sont de bonnes personnes prêtes à servir les patrons...Et pourtant les femmes et les enfants constituent 42 % de la force de travail.

"Il était légitime de travailler à 14 ans, mais j'ai vu une petite fille de 10 qui travaillait la nuit. Les femmes protégeaient les enfants contre les abus du mieux qu'elles le pouvaient, mais c'est le Syndicat qui réussit à définir de meilleures normes de travail.

Madeleine Parent à Concordia

La grève de 1946 dans les usines de Montréal et de Valleyfield donna naissance aux premières conventions collectives. Le prix à payer fut lourd: le clergé se positionna du côté du pouvoir et des patrons.

"...l'Honorable Antonio Barrette, membre du cabinet Duplessis, fit un pélerinage à Rome accompagné d'un autre membre du cabinet. Il faut dire que le pieux pélerin était ministre du travail..."

Le clergé s'emploie également à culptabiliser les femmes qui travaillent dix heures par jour en usine. Elles se verront reprocher du haut de la chaire dominicale de priver leurs enfants d'une présence maternelle au foyer, alors que les prêtres ne s'émeuvaient pas de ce que les femmes travaillent à l'exterieur de leur foyer avant la venue de ce syndicat neutre, donc qui n'avait rien de catholique.

C'est en 1947 lors d'une autre grève à l'usine de Lachute que le bras de la justice duplessiste ordonna l'arrêt et la détention à cinq reprises de Madeleine Parent. Après un procès de trois mois, où on l'accuse de conspiration séditieuse, elle sera condamnée à deux ans de pénitentier. Elle en appelle de la sentence mais la "justice" fera traîner la cause pendant huit ans pour la faire tenir tranquille. Il lui faudra attendre jusqu'en 1955 pour que le juge Caron, plus courageux que les autres, l' acquitte.

Entretemps, elle déménage en Ontario en 1952, où elle continuera le débat idéalogique et l'action syndicale toujours dans les usines de textiles où les femmes et les hommes de minorités culturelles sont confinés dans des emplois mal rémunérés.

En 1972, Madeleine Parent participera à Toronto avec 500 autres femmes professionelles ou femmes de professionnels qui avaient milité pour le vote des femmes et dont les revendications avaient conduit à la tenue de l'Enquête royale de 1970 sur le statut de la femme.

Or même si cette enquête avait fait du bruit elle s'était quand même retrouvée sur les tablettes. Les féministes n'allaient pas accepter cela et d'ailleurs le gouvernement fédéral céda aux pressions et leur fournit des salles, défraya les soupers et la venue de deux femmes de chaque province et de territoires. Le désir de former un mouvement était là en 1973, l'assemblée constituante du Comité canadien d'action sur le statut de la femme (le NAC) avait lieu.

Dupuis 1983, Madame Parent est à sa retraite. Revenue à Montréal elle continue son travail bénévole auprès du NAC. Sa participation récente à la consultation du ministre des ressources humaines, Lloyd Axworthy, sur la réforme envisagée des services sociaux n'a pas émoussé le jugement sévère qu'elle porte sur le peu d'importance que le gouvernement accorde aux organismes de la base.

"Ils ne sont pas intéressés à nous entendre—ils veulent seulement donner l'impression qu'ils sont intéressés—déclarait-elle récemment devant un auditoire de 200 personnes à Concordia. A cette table ronde, elle souligna que plus d'ouvriers, de fermiers et d'étudiants devraient pouvoir être entendus et que 'moins d'avocats' se retrouvent au parlement.

Femme et militante, Madeleine Parent nous rappelle que l'on peut changer des choses.

Support needed after release: prisoner

by Ingrid Hein

Despite the odds against her, Brigitte is fighting to reintegrate into a society that has little patience or respect for her struggle. Brigitte is 33 years old, and her life is just beginning.

After spending 12 of the last 14 years in provincial prisons on twenty-two different charges, she is now living at Chez Lise, one of 17 community residential centres in Quebec. Without the help of this volunteer organization, Brigitte would be out on the streets.

"The worst thing I hate about prison is they put you out with fifty bucks," Brigitte said.

"How are you going to go with fifty bucks? You have to eat two meals a day at least. How are you supposed to find a place to stay?"

As a result of the lack of resources available to assist women who come out of prison, twenty-two per cent are re-incarcerated, according to Correctional Services Canada Offender Population Profiles.

And, according to Brigitte, the vicious cycle of imprisonment and crime only gains momentum for those lacking self-esteem who aren't ready to help themselves.

"If they had more activities, more jobs, you could work and make money and then when you get out you have money," she said.

"We have a big problem facing us. I don't have any family...There are very few people who have families, friends, you know? And when you have no family, what do you think of doing?

"Going back to crime. I need some money, I need to survive."

Poor conditions inside

It's not just what happens to women when they leave that reveals the uncaring nature or the Canadian women's prison system. It's also the inhuman conditions and treatment that female prisoners must endure on a daily basis while incarcerated.

Sociologists, criminologists, prison rights activists and psychiatrists have been fighting to improve the prison environment for many years.

But they are also concerned with providing women, upon release, with a sense of how to cope and how to reintegrate society so as not to end up back in prison.

Margaret Shaw, a feminist criminologist who teaches at Concordia, describes a prison in Toronto, with its "cage-like" cells, and explains that prison officials considered a "modesty panel," installed to give minimum privacy to women who were using the toilet, to be a step toward improving prisons.

Critics also charge that the federal prison system, with its 323 women prisoners all housed in one institution in Kingston and its 14,500 male convicts in 59 prisons across Canada, is based uniquely on mens' needs. They argue that women become invisible in the system, and that their needs are not dealt with.

> ***We have a big problem facing us. I don't have any family...There are very few people who have families, friends, you know? And when you have no family, what do you think of doing?***
> ***"Going back to crime. I need some money, I need to survive***
> ***—Brigitte***

Some hope for change

But women who come into conflict with the law may be given more consideration in the future.

The Correctional Services of Canada have decided to try and implement a project proposed by a 41-member task force in 1990. The committee was comprised of government, volunteers and inmates themselves.

Its recommendations, entitled "Creating Choices," calls for the closure of the Kingston Prison for Women and for the opening of five new prisons across Canada. The closest one to Montreal, in Joliette, should open in the spring of 1996.

"Creating Choices" also outlines possible solutions to the isolation and pain felt by convicted women. It suggests ways to facilitate their rehabilitation into the community and to provide for their spiritual, physical and mental needs while they are in prison. Housing their children under the age of six in the prisons might alleviate their sense of abandonment.

But for Brigitte, such improvements are too late. She has been out of prison for five months now. Having kicked a cocaine addiction, she is starting her life from scratch.

Yet, her reintegration into society is slow. After years in prison and dealing with a manic depressive and violent family background, options seem limited. Her criminal record works against her at every turn. She explains that a MacDonalds rejected her application for employment due to her criminal record.

Her memory plagues her constantly. She remembers feeling "caged" and scared as there was no trust or love inside the prison's walls. According to Brigitte, inmates would rat on one another to reduce their sentences.

But she says her worst memory from prison relates to the humiliation she suffered while enduring her community's cold stare while on a hospital visit.

"...but one thing that's not human is when there's kids in the hospital, children walking around you, and you have footcuffs and handcuffs. And the kids run and they say, 'Mommy, why does she have handcuffs, why is she locked up like that? She can't even move her hands and her feet'," Brigitte said. "I mean, can you imagine how we feel?"

Ploughing up the ladder

Canadian women agriculturalists conquer new fields

by Heather Ednie

Ruth Sundbord runs a dairy farm with her husband in Ormstown, Quebec. She has been in partnership with her husband since 1988. While he does the barn work in the winter, she takes care of the budgeting and finances. In the summer, while he works in the fields, she takes care of the animals in the barn.

She is the director of the Union de Producteurs Agriculturel (UPA) for the Chateauguay Valley region. She believes that women are now receiving recognition for the work they've always done.

"Women have been the silent half, but they've always shared the work with the men."

Dating back to the first settlers in Canada, women often ran the family farms while their husbands were away fur-trapping or with the army. As history progressed, men continued to be recognized for their work in the agricultural community, while women were treated as "silent partners," doing their share of the work, but receiving no recognition for it. This is changing rapidly, especially in the last ten years.

A dairy farmer in La Naudiere, Quebec, Jeannie Nevev is a member of the Canadian Farm Women's Network (CFWN). The network deals with issues pertaining to rural women, such as isolation and child care. Though she is part of the CFWN, Nevev believes that it is important that women not seclude themselves in such gender-restricted groups.

"Women are more active now, but by sticking to our women's groups, nothing will be done. Our real place is in the mainstream, general groups," she said.

True to her word, Nevev is an executive and past president on the La Naudiere branch of the UPA. She has been involved in the agricultural community for over 30 years. She said that women's positions in the farm community have evolved since the early 1980s.

"There used to be jokes about it. I'd go to meetings, and they'd say, `What are you doing here?' and I'd say `The same as you.' But that was 15 years ago. No one bothers anymore."

Nevev says that agriculture is still a male-dominated domain, but not as much as in the past. She believes that the more women that become active in the field, the further it progresses to achieving an equal balance between the sexes. Already, she is certain that women have become an accepted part of the agricultural community.

"You can't say that we're not accepted; that just doesn't work anymore. We're not just accepted now, we're there."

At Macdonald College campus of McGill, which offers an extensive agricultural program, faculty agrees that women have found a place in agriculture. Steve Olive, registrar, said that of this year's total enrolment of 755 students, 464 are women. He pointed out that some programs, such as dietetics, still has its traditional concentration of female students, but that other programs in agriculture are experiencing a swing away from a male-dominated enrolment towards an equitable one.

For example, the bachelor of science in agriculture program, which includes the environmental program, this year has an enrolment of 204 women, and 135 men.

Dr. Vijaya Raghavan, professor in chair of the department of agricultural engineering at Macdonald, said that it is a positive trend that women are entering the college's programs.

"Definitely, women's participation in agricultural engineering has changed quite a lot in the past ten years. In the rest of agriculture also, and even more. Agricultural engineering has still to catch up. I think it will, and that will be good," Raghavan said.

Marcel Couture, associate dean of the faculty of agricultural and environmental science, and director of the department of farm management and technology program at Macdonald College, said that the program is slowly changing from its male-dominated enrolment. He said that in the 1960s, the program was 100 per cent male, then progressed very slowly to the end of the 1980s, when the 1989 graduation class included four females. He said this year's class has 11 women, 46 men. He pointed out that other programs, such as horticultural and the bachelor of science in agriculture, enjoys a much more evenly balanced enrolment.

Couture said that it was a struggle for women to rise to their present position in agriculture. He recalls a time, in the 60s and 70s, when a woman was considered incapable of farming.

"I remember when we started having women in these fields. So many people argued against it. There was a lot of resentment from the male-dominated agricultural community."

Looking back, Couture said he is thrilled that such inequalities are waning. He said that women are excelling in the agricultural programs.

"Every year in November we hold the Awards and Scholarships Banquet. I see over 50 per cent of the scholarships and prizes going to women."

The Canadian Federation of Agriculture (CFA) is a nation-wide group that deals with issues in the farm industry. Elaine Sigler, Communications Coordinator of the CFA, said that women have emerged as men's equals in the farming business. She said that women are now enjoying the status of partners in the management of farms, being recognized for their participation and work.

Sigler said that the change has a lot to do with childcare. Whereas women took care of their children while their husbands worked the farm, that is often not possible now. In today's economy, usually one spouse has employment outside the farm, and the other must run the business. She said that due to this, the CFA sees childcare as one of the major issues for farm women.

"As women become more active on the farm, the need for childcare must be met," said Sigler.

The CFA believes that it is important that women participate in the agri cultural industry, said Sigler. She said they reserve two positions on their board of directors for women, the east and west women's representatives. Also, though women are a minority of the voted-in board members, there are women in executive positions.

"Very slowly, women are getting more involved in the management and political aspect of agriculture. The CFA's executive director this year is a woman, Sally Rutherford, and everyone would agree that she's competent, female or not," Sigler said.

Sigler is not surprised about women's accomplishments in the agricultural industry. "When you're dealing with more skilled occupations, women are getting everywhere. Agriculture is no exception."

Couture said that the change of women's position in agriculture world is very positive. He encourages more women to pursue careers in agriculture. He believes that women's participation is necessary for success in the farm industry of Canada.

"The potential is right there, and so strong, now that women are working. It makes you wonder what we've been doing the past 1,000 years," he said.

Sigler believes that women have achieved the status as men's equals in agriculture. She said that the most important issues that remain are simply ones of productivity and management, not gender-relations.

"I don't consider that there's male issues and female issues. There is simply issues that deal with farming."

Driving by farms, one used to read signs that read "Barney White et fils." Now it's no surprise to see "Barney White et fille."

DRYAD

THE FEMALE VERSION OF "DRUID", THE TREE NYMPH. THE DRYAD WAS BELIEVED TO GRANT LIFE GIVING POWERS NECESSARY TO THE GROWTH AND FRUITING OF ALL TREES.

Listings

ASSISTANCE TO IMMIGRANT WOMEN & FAMILIES
842-0814

CLSC CENTREVILLE
1250 rue Saguinet
Mtl., Que. H2X 3E7
847-1250
abortions up to 10 weeks,medicare reqiuired

CANADIAN FERTILITY AND ANDROLOGY SOCIETY
2065 Alexandre de Seve
Mtl., Que., H2L 2W5
524-9009

CENTRE DE DOCUMENTATION SUR L'EDUCATION DES ADULTES ET LA CONDITION FEMININE
1265 rue Berri Suite 340
Mtl.,Que., H2L 4X4
844-3674
fax(844-1598)
information on feminism, violence against women, contraception, abortion, mental health, work, pornography, and the status of women in Canada

CENTRE DES FEMMES DE MTL.
3585 rue St.Urbain
Mtl.,Que., H2X 2N6
842-4780 or 842-4781

CENTRE DE FEMMES DU PLATEAU MONT-ROYAL
1022 St.Joseph E.
Mtl.,Que., H2J 1L1
527-2295
body image support group; all services free

CENTRE DE SANTE DE FEMMES DE MTL.
16 St.Joseph E.
Mtl.,Que., H2T 1G8
842-8903

CENTRE FOR AIDS SERVICES OF MTL (WOMEN)
1831 Rene Lesvesque W.
Mtl.,Que., H3H 1R4
989-7997, fax: 989-7811
Aids organisation specifically for women, all women staff

COLLECTIVE OF BLACK WOMEN
4630 Prince of Wales
Mtl.,Que.
H4B 2L3
networking, discussion, writing, art, expertise, knowledge sharing

CONCORDIA WOMEN'S CENTRE
2020 Mackay, downstairs
848-7431
a place for all women

DIFFUSION GAIS ET LESBIENNES DU QUEBEC
CP 1595 Succursale Place du Parc
Mtl.,Que., H2W 2R6
285-4467
action group addressing issues vital to Lesbians

EATING DISORDERS CLIN DOUGLAS HOSPITAL
6605 LaSalle Blvd.
Verdun, Que., H4H 1R
761-6131 ext 2895
small inpatient progr and extensive outpatient program; me cal referals only

EDITIONS DU RUMUE-MENA
4428 rue St.Laurent #4
Mtl.,Que.
H2W 1Z5
982-0730
feminist publishing hou

ENTRE DEUX
1625 Bourassa
Longueil, Que.
J4J 3A5
651-0715
group therapy for d pressed women

Books

NON-FICTION

TALK DIRTY TO ME: AN INTIMATE PHILOSOPHY OF SEX BY SALLIE TISDALE

An interesting book exploring the conspiracy of silence about an act that gives us so much pleasure. Bringing humor, intelligence and curiosity to the matter, Tisdale probes her own desires while making investigative side trips into the illicit sex trade. She works for a day in a sex-toy shop; visits the British Library's Private Case of suppressed dirty books; pays a pair of female sex-show employees to perform for her; hangs out with prostitutes who have self-esteems that seem to rival those of Supreme Court justices. Tisdale dissects her themes and practices so thoughtfully that it's our ethical, not genital, equipment that is aroused.

MOTHER DAUGHTER REVOLUTION: FROM GOOD GIRLS TO GREAT WOMEN BY ELIZABETH DEBOLD, MARIE WILSON, IDELISSE MALAVÉ

This book shouldn't just be read by mother's but those who will become. It explores the relationship between mothers and daughters thus revolutionizing how girls grow up. Dealing with rifts and passions between mothers and daughters, the cult of thinness, narrow definitions of beauty, idealized relationships and the tyranny of nice and kind. The authors wrote the book after learning of the findings by Lyn Brown and Carol Gilligan (*Meeting at the Crossroads: Women's Psychology and Girl's Development*, Cambridge, Mass.: Harvard Univ. Press, 1992) concerning the treatment of young girls in school.

THE BEAUTY MYTH BY NOAMI WOLF

The book that caused a lot of stir and made Naomi Wolf a household name. Wolf explores the myth that enslaves women: the compulsive pursuit of beauty. She explores the myth through the ages and its function today in the home, at work, in literature and the media, between men and women, between women and women. Using exa and its advertising, W women are consumed why women starve the ies to the knife.

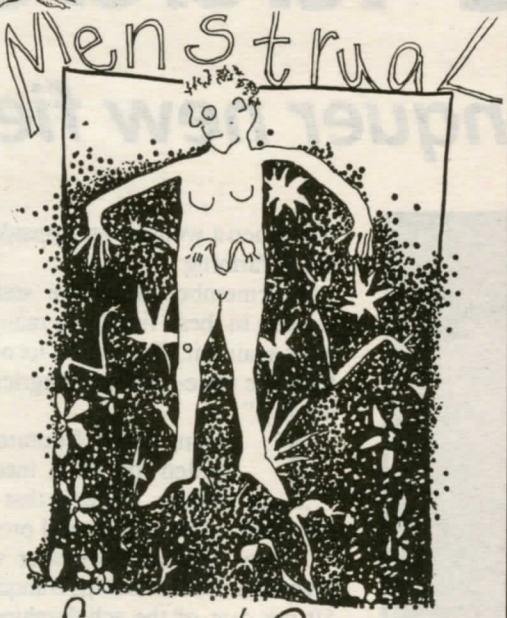
FICTION

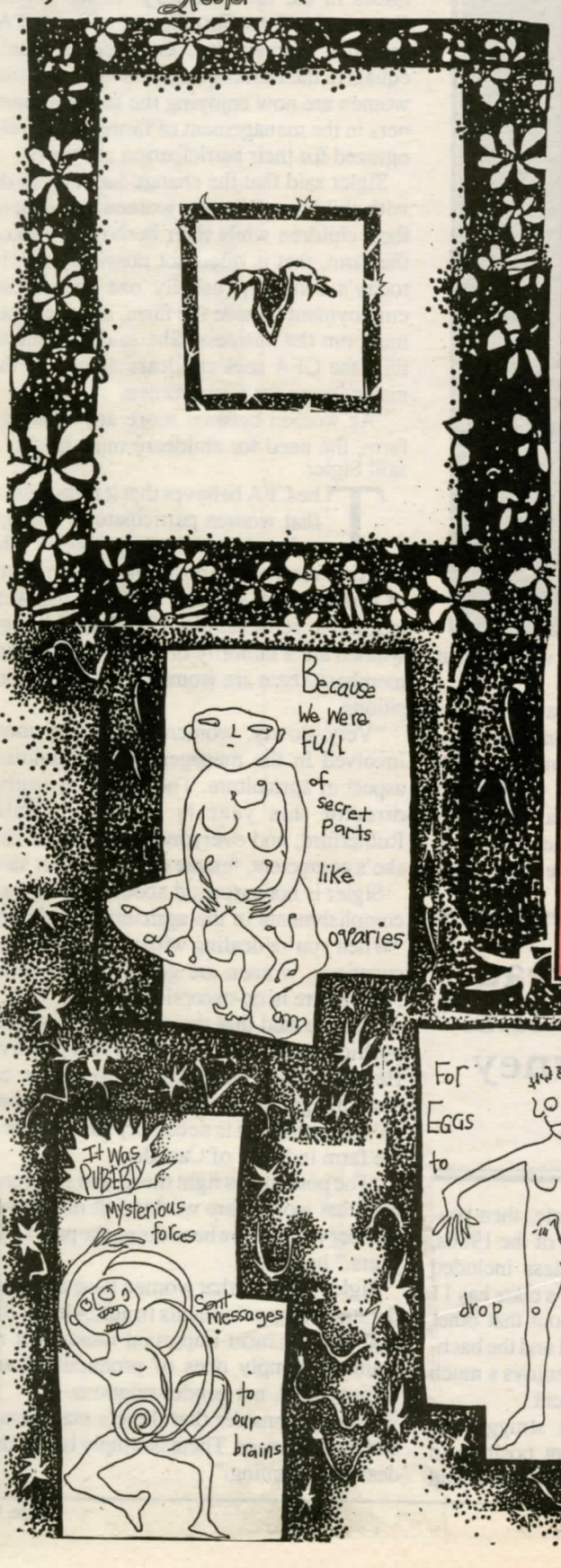
THE AWAKENING BY KATE CHOPIN

This short novel of fe 1899, shocked the popu official morality, and d tion and career. About tery with a younger ma destiny. The novel was from bookstores and consigned to oblivion.

TESS OF THE D'UBE BY THOMAS HARD

Another book publis (1891), also condemned The story of Tess, a youn and double standards. some see it), bears a chi in infancy. She later fal





HAG

THOUGHT OF AS A "HOLY WOMAN" OR "WISE WOMAN". THE TRIBAL MATRIARCH KNEW THE WISE WAYS OF NATURE, HEALING, DIVINATION AND TRADITIONS OF THE GODDESS.

FEDERATION DES ASSOCIATIONS DE FAMILLES MONOPARENTALES DU QUEBEC,INC.(FAMFQ)
1051 rue St.Hubert bureau F208
Mtl.,Que., H2L 3Y5
288-5224, (fax)288-7823
network of groups supporting single parents

FERTILITY CENTRE
Royal Victoria Hospital
687 Pine ave. West
Mtl., Que., H3A 1A1
843-1650

GALERIE POWERHOUSE
279 Sherbrooke W.
Bureau 311-D
Mtl.,Que., H2X 1Y2
844-3489
centre for women artists; presents films, videos, exhibitions, and conferences

GASP
(c/o Concordia Women's Centre)
1455 de Maisonneuve W.
Mtl.,Que., H3G 1M8
quarterly; an alternative women's magazine.

HOPITAL NOTRE-DAME
2065 Alexandre de Seve
11th floor
Mtl., Que., H2L 2W5
876-7426
abortions up to 12 weeks no fee, medicare required

HOTLINE FOR BATTERED WOMEN
SOS Violence Conjugale
873-9010 (Mtl.)
1-800-363-9010 (outside Montreal)

MAISON L'INVITEE
Mtl.,Que.
521-8054
detox centre for itinerant women

NATIONAL WATCH ON IMAGES OF WOMEN IN THE MEDIA
Quebec Chapter
CP 522 Succursale Outremont, Outremont, Que., H2V 4N4
270-7069
national organization concerned with the status and portrayal of women & girls in the mass media

OVEREATERS ANONYMOUS
CP 130 Succursale Delormier, Mtl., Que.
H2H 2N6
733-6167
refers to support services in your area

QUEBEC COMMITTEE IN SUPPORT OF VISIBLE MINORITY WOMEN
8450 Sorbonne
Brossard, Que., J4X 1N3
466-8213
referral service, liason & political action group working for social change

REGROUPEMENT DES CENTRES DES FEMMES
4230 rue St.Denis
Mtl.,Que., H2J 2K8
843-8156
fax (844-1598)
coalition of 84 women's centres

SOUTH ASIAN WOMEN'S COMMUNITY CENTRE
3600 Hotel de Ville
Mtl.,Que., H2X 3B6
842-2330
programs: adaptation, counselling, education, employment, language, social support, youth

THEATRE ESPACE GO
4890 St.Laurent
Mtl.,Que.
H2T 1R5
845-5455
dedicated to the development of women's theatre

amples by the beauty industry
Wolf uncovers the reasons why
by this destructive obsession,
emselves and submit their bod-

eminist fiction first published in
pular taste of the day, outraged
destroyed the author's reputa-
a woman who commits adul-
an and who chooses her own
widely denounced and banned
library shelves, and Chopin

ERVILLES: A PURE WOMAN
DY

shed during the 19th century
d as immoral and pessimistic.
ng woman caught in hypocrisy
Tess is seduced (or raped, as
ild out of wedlock which dies
alls in love and confesses her
seduction to her fiancé (who is ironically guilty of the same immoral crime: sex before marriage) who cruelly abandons her. Tess' ending is an equally cruel one, but probably the only solution at the time the novel was written. Hardy, distressed at the rise of criticism on the novel, considered ending his career in novel writing after the publication of "Tess".

FRIED GREEN TOMATOES AT THE WHISTLE STOP CAFE
BY FANNIE FLAGG

Made popular by the major motion picture, a humorous novel about two women dealing with racism, murder and fending for themselves in the South during the 30's. A sweet, funny and bonding book.

LIKE WATER FOR CHOCOLATE
BY LAURA ESQUIVEL

Also a book made famous by its tantalizing motion picture by Miramax, the book is about mothers and daughters, a strong woman fighting for her beliefs and curiously mysterious recipes with equal effects. The novel is about the youngest daughter of 3, Tita, who must live through her mother's tyranny and the family tradition of the youngest daughter to never marry as to serve her mother until her death.

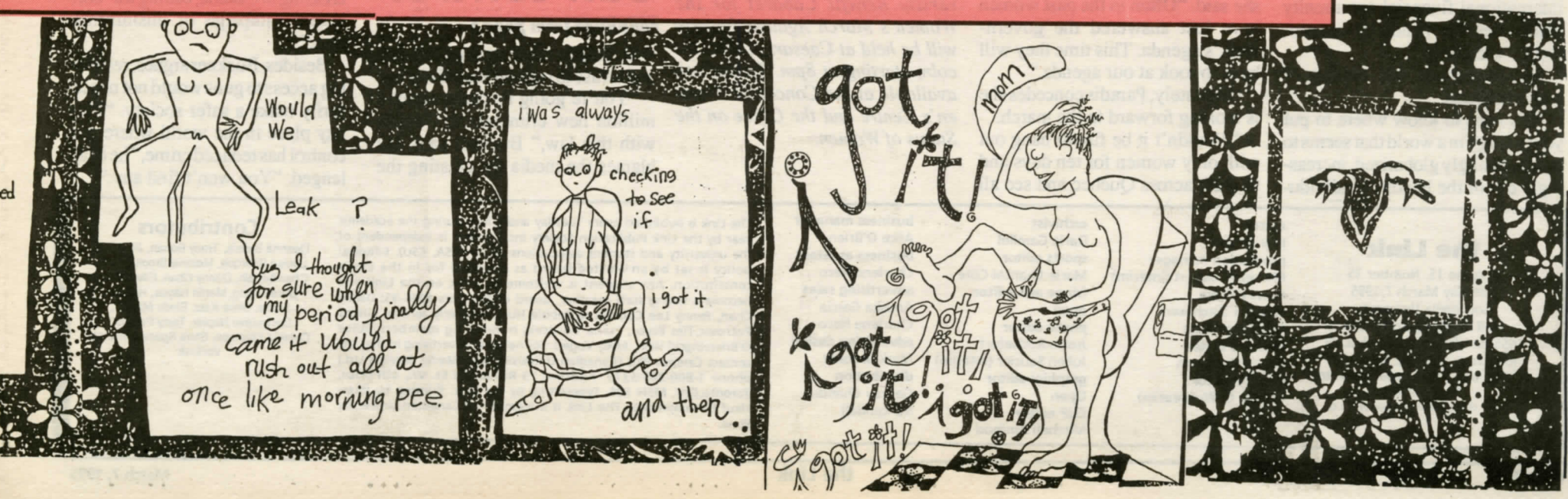
LIT EVENTS

Thursday March 9, 7:30pm: poetry reading by **Jan Conn** from her latest book, *What Dante Did With Loss.* Tuesday March 14, 6-8pm: launch of *Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women's Roles in New Religions* by **Susan Jean Palmer**. All at Double Hook Book Shop, 1235A Greene Ave., 932-5093.

Women's Night Friday March 10, 8pm with performances by **Jacky Celemencki, Jane Gabriels, Edith's Mission and more** at The Yellow Door Coffee House, 3625 Aylmer (between Pine and Prince Arthur), 398-6243/2371. Admission is $2.

"enough said" Spoken Word performance event series presents **Adeena Karasick** on Monday night March 13. **Forbidden Fictions**: Benefit evening for *The Moosehead Anthology of Forbidden Fictions* on Tuesday March 14, 8:30pm with readings by **Anne Dandurand, Claire Dé, Ruth Taylor** and **Robert Majzels** (Part-time staff in Creative Writing Dept.). All at Bistro 4, 4040 St.Laurent Blvd.

The Simone de Beauvoir Institute presents author **Yeshim Ternar** and her book, *The Book & The Veil: Escape from an Instabul Harem* on Thursday March 23, 12pm at the Lounge of the Institute 2170 Bishop St.,
848-2372


Would We Leak ?
yes I thought for sure when my period finally came it would rush out all at once like morning pee
i was always
checking to see if
i got it
and then..
i got it!
mom!
i got it!
i got it!
i got it!
i got it!

SHEILA-NA-GIG

THE "YONI", WHICH SHE PROMINENTLY DISPLAYS REPRESENTS BOTH THE PRINCIPLES OFBIRTH AND DISSOLLUTION.

barbie die

Deana Beltsis

Recently I was in a toystore. Sifting through the aisles of childhood ecstasy I found myself completely mesmerized by a part of the girls section: the Barbie wall.

It's fascinating; a wall of pink packages containing longhaired blond dolls stained with perm-tans. Barbie's clothing hangs neatly on peg boards, with all of her accessories including furniture, automobiles, friends and relatives.

After examining Barbie in her surroundings, I have come to this conclusion: Barbie is the root of all evil.

That may be a bit strong. Most little girls have owned one or played with one and they haven't joined a religious cult and worshipped Satan.

This is the problem. The consequences of playing with Barbie, this icon of American culture, are not so obvious, but they aren't any less detrimental to the human condition.

To begin, Barbie's roles blatantly conflict with each other. She is anatomically incorrect. Neither she nor Ken are equipped to have sexual intercourse. That is fine: thus Barbie is not surrounded by controversy.

So my question is, why does Barbie need lingerie? This is not just a nightie or even a teddy. Barbie is in the big leagues with her frilly, practically transparent bustier (which is pointless considering she lacks nipples) and thigh-high, stay-up, black lace stockings. She could easily challenge any horny woman of the night in style.

So then what exactly does Barbie do for a living? She can't hang out at the roller rink or the pool all day long. That environmentally unfriendly, pink plastic home, boat and car of hers must cause the bills to pile up.

Barbie is the root of all evil.

Let's see, from observing the desk set, typewriter included, she may be a secretary. The luggage set, complete with Barbie's pink plastic monogram, suggests another possibility: stewardess, OOPS I mean, flight attendant.

Or perhaps most little girls don't think of the conventional female roles, and instead think Barbie is an "executive business woman" flying across the country wheeling and dealing, pulling cigars out of her garters and smoking with the bigwigs.

But Barbie's image just doesn't lend itself to independence. Ken, her boyfriend, was made for the sole purpose of complimenting Barbie. He even had his face and hair redone recently to please her. Advertised on the box is the "New Handsome Face" and inside you can see the strong, chiseled features of his visage, and his new plastic hair, now a molded swept back look, rather than the teenage surfer boy cut.

Neither Barbie nor Ken will ever stand on their own (Barbie can't balance herself with those permanently high-heeled feet).

Barbie and Ken are truly unique. Their matching perma-tan complexions, fly in the face of skin cancer and wrinkles. At least the tan was a step towards something other than the perfectly blond, "white as ivory" Barbie. Now there are brunette Barbies, and also Barbies of African and Asian decent. It is too bad only the colour of the plastic has changed, considering the names are still representative of fluffy Americanism and the features are still obviously Caucasian. But Barbie's never been a big fan of physical realism.

Barbie's proportion of head to body ratio is physically impossible. While homo sapiens heads make up 1/7 to 1/8 of their total height, Barbie's head makes up 1/9 to 1/10 of her total height. This elongates her legs beyond realistic proportions. But what else is to be expected from an hour-glass figured, blonde cheerleading doll? She is never fat, never has short hair, always has her make-up on (you can't take it off) and she dresses like the spandex queen of the universe.

Barbie needs to be altered. Give her flat feet, a rape whistle and black belt in karate. The Barbie image we have now only perpetuates the problems real women have.

However we have obviously chosen this image to buy for our children. Although its difficult to accept I realize Barbie's attraction. Even with all the stereotypes, Barbie does have a fun easygoing life, free of problems and stress. On some level, that's what we're all striving for.

Internet sites for women

The Usenet can be a delightful if not maddeningly hyperfilled experience, even for the most jaded of compufreeks. For those uninitiated, trying to use the Usenet would be a helpful first step. Here's a listing of the groups you'd like to read, rant on or lurk that can possibly bring some answers to those questions about being a woman, being online and being not so alone.

bionet.women-in-bio
rec.music.tori.amos
soc.couples.wedding
soc.couples.intercultural
soc.feminism
soc.support.fat.acceptance
soc.women
soc.support.youth.gay-lesbian-bi
talk.abortion
talk.rape
alt.abortion.inequity
alt.abuse.recovery
alt.academ.freedom-talk
alt.adoption
alt.birthright
alt.books.anne-rice
alt.books.sf.melanie-rawn
alt.child-support
alt.clothing.lingerie
alt.culture.riot-grrrls
alt.dads-rights
alt.dads.rights.unmoderated
alt.fan.courtney-love
alt.fan.dirty-whores
alt.fan.enya
alt.fan.jen-coolest
alt.fan.laurie.anderson
alt.fan.madonna
alt.fan.mandy-patinkin
alt.fan.maria-callas
alt.fan.tank-girl
alt.food.chocolate
alt.fashion
alt.feminism
alt.feminism.individualism
alt.mens-rights
alt.music.enya
alt.music.alternative.female
alt.music.amy-grant
alt.personals.big-folks
alt.politics.correct
alt.politics.sex
alt.sex.fat
alt.sex.fetish.size
alt.sexual.abuse.recovery
alt.support.abuse-partners
alt.support.big-folks
alt.support.eating-disord
alt.support.diet
alt.support.single-parents
alt.wedding

There are thousands upon thousands of gopher sites, ftp sites and World Wide Web URLs dedicated to each and every aspect of women's issues so it's best to do some soul-searchig before you enter "women" at the search prompt. Most of these are quite menu driven and if you have gotten around to getting an account at the MacLab, then you can cruise through the idiot-proof icon-driven Mac interface.

On IRC, it's the opposite. There were only THREE channels when I was last on #girls, #girlsonly and #lesbians and the participation rate was low. If you have problems with this, learn to use a bot and create your own channels, become channel operators and kick undesirable assholes when the time comes. VEGA should have the IRC software on hand. Be careful of the rules and have fun!

There are no women-owned electronic magazines but for a more local flavour you may want to try subscribing to the "highly feminist-oriented" CTheory, produced by the Krokers by sending a message to ctheory-request@concordia.ca

One more thing, if you have the time, patience and money for it, there may be a few Bulletin Board Services)BBSes) that cater to women's views. <insert Mitch's friends wiccan bs>. If you post a query on mtl.general asking for the Juxta List of Montrel BBSes or asking straight out if anyone knows of all-women BBSes then that might be the ticket. Otherwise, Babylon BBS, funded by the Mirror has a little niche dedicated for women. If you can hack the busy lines, you can call 393-1543; the conference is called **Syster.**

march

continued from page 7

"The only voice that seems to have an impact on the government today is the voice of international finance,"she said.

"We're being held hostage to the international financial community which ties the hands of government," she added.

Paradis echoes this feeling of powerlessness.

"It's hard to know where to put your energy in a world that seems to be increasingly globalized, increasingly out of the hands of individuals, even out of the hands of the masses living in representational democracies," she said.

But Michelle Séguin of Concordia's Office on the Status of Women is more optimistic.

"I find this project to be extremely energizing. It is very empowering," she said. "Often in the past women have just answered the government's agenda. This time they will have to look at our agenda."

Ultimately, Paradis concedes she is looking forward to the march.

"Wouldn't it be fun to hang out with only women for ten days and to walk across Quebec and see all this stuff and be part of this weird little caravan of people and music and colour?," she asked.

For more information about the Bread and Roses march, call 948-1994. The last date for registration is April 21, 1995. On Wednesday March 8, 1995, the Concordia University Benefit Cabaret for the Women's March Against Poverty will be held at Caesars, 1608 Lincoln, starting at 8pm. Tickets are available at the Concordia Women's Centre and the Office on the Status of Women.

Gun control

continued from page 5

will simply rebel against the law and refuse to register their firearms.

"You're going to create about a million new criminals in Canada with this law," Buckner said. He blames the media for creating the perception that violent crime is increasing in Canada, calling it a "consistent campaign of misinformation."

Besides, Buckner argues, restricting access to guns would not necessarily make a safer society. "Find any place in the world where gun control has reduced crime," he challenged. "You won't find any."

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THE "MIRROR OF VENUS" IS SIGN OF LIFE, LOVE, AND SEXUALITY. GENERALLY MEANING FEMALENESS, AS WELL AS THE SYMBOL OF HER PLANET.

Weighing the consequences:

diet programs not always the answer

by Shira Katz

Dieting is a daily obsession for most Canadian women. Statistics show that 90 per cent of women have some degree of dissatisfaction with their bodies. Female body image can be worsened through the unrealistic demands and goals of weight loss programs.

For some women, weight loss programs never work and can lead to serious eating disorders. Dorita Shemie is a social worker at the Eating Disorder Clinic at Montreal's Douglas Hospital who works closely with patients who suffer from serious eating disorders such as anorexia and bulimia.

"Most of the women we see have tried many diets that they read in magazines and books, or have been on weight loss programs such as Weight Watchers. For them, it did not work. It increased their obsessions with weight and food and with their body image," she said.

Shemie added that weight loss programs may be the right thing for people who are obese depending on the program. But at the clinic they do not try to encourage or promote any type of dieting.

"For a lot of people who have a normal weight or who are slightly overweight the issue is the mental perception of their bodies," said Lynne Bibeau, a psychologist who works with eating disorders and body image problems at the Montreal General Hospital.

Stephane Bensoussan, a clinical psychologist who specializes in weight control at the Montreal General Hospital says that the weight control group at the hospital focuses on self-esteem first.

"Programs such as Weight Watchers are good but some who join can be so focused on weight that once they leave the program it becomes problematic."

Weight Watchers banned from Toronto campus

Weight Watchers was banned two months ago from the University of Toronto. Although the program was operating on that campus for seven years, it faced much opposition in the last year and a half. A coalition of student groups, consisting of the Women's Centre, the Student Christian Movement and the Ontario Public Interest Research Group was formed in order to have them removed from the campus which they managed to do successfully.

Marguerite Neri, General Manager at Weight Watchers in Toronto says that they had to honour the decision that was made by the Board at the University of Toronto. However, she says that it has not been an issue at other universities in Toronto.

"Weight Watchers has been around for 30 years. It's not like fad diets, it promotes nutrition," she said.

She said that a "right-wing woman's group" on that campus came to a meeting and didn't like what they saw, which resulted in their eventual demise from the premises.

But Linda Hawke from Mediawatch said that Weight Loss campaigns should not be promoted for students on university campuses.

"Women already know where to find that information and it's already overblown," she said. "People are there to study, not to be told that they are too fat."

Employees at Concordia want Weight Watchers program

At Concordia University, the promotion of the Weight Watchers program is not geared at students. It is an external service that is being promoted internally through different departments. It is aimed only at faculty and staff, according to Elaine Arsenault, manager of staff training and development in the human resources department. She said the program was brought to the campus when an employee requested it in 1990.

"If there was no demand for it, we wouldn't run it," said Arsenault.

Arsenault said that the service offers convenience by holding its meetings in the form of a lunch-time seminar in the workplace. Arsenault said the service is not funded by the university.

"The intent was to offer the service to people who would normally want to take it but could not because they have other responsibilities," she said.

Bess Lehrer, a sales representative for the At-Work Program of Weight Watchers in Montreal said that people who want to join must use a Body Mass Index. The index indicates the "healthy" weight ranges according to age and height. People who fall within five pounds at the bottom of their range cannot join.

"We turn away people who don't have pounds to lose," she said. "We're not promoting anorexia or bulimia we're promoting an excellent eating program," she said. She added that their advertising only uses before and after pictures of life-time members who lost weight and are keeping the weight off.

"I wouldn't have a problem offering it to students at a campus but I would want it to be explained as a lifestyle change, not an image issue," she said.

Weight Watchers works for some people

Weight Watchers offers three programs based on the latest nutritional research, and members get to choose the program that is best for them. They are weighed weekly, in private and with a supervisor.

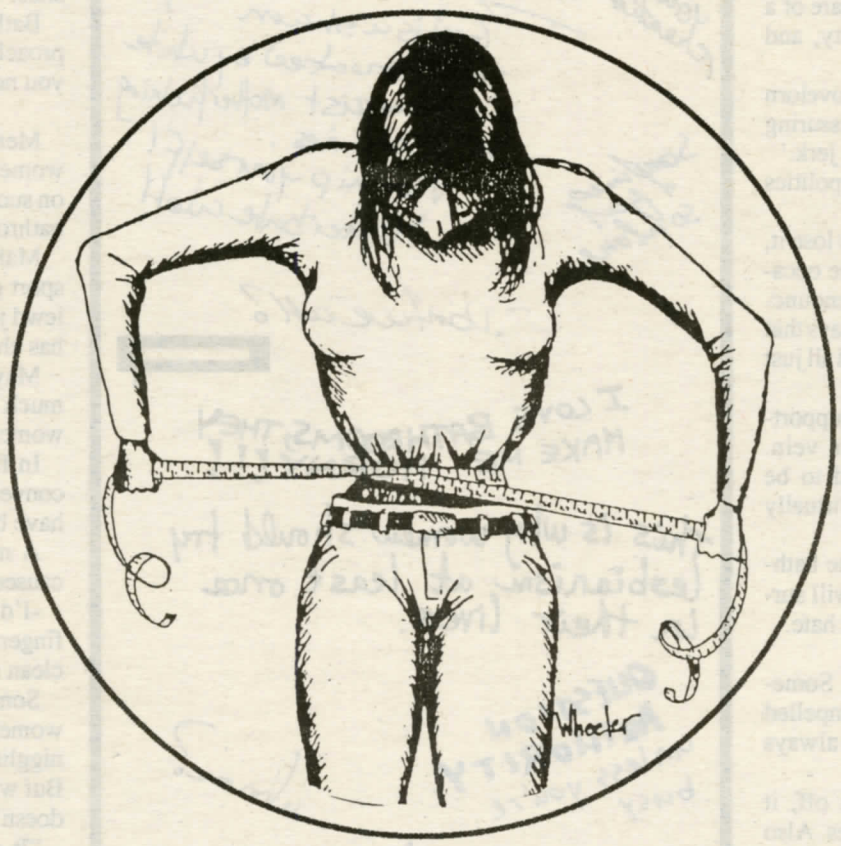
Donna Morrison, an Aquatics Coordinator at the YWCA said that she has tried diets such as Nutri-System, liquid diets and she even saw a dietician, but none of that worked for her. She said that even Weight Watchers wasn't flexible enough for her the first three times she tried it.

"You had to count how many breads, how many cheeses, for example. With the new program, however, it's much easier to decide what you want to eat."

She added that she's been on the program for five weeks and it's working so far, but there are no guarantees it will continue to work for her in the future.

Diane Bellemare of Concordia Health Services says that Weight Watchers works for some people, unlike fad diets which never work. "Going on a diet implies you will go off the diet," she said. "People who diet for life are preoccupied with their weight and are depriving themselves."

She also said that some people have a rounder genetic make-up with more body fat than someone who is thin and angular, but it does not mean that they are unhealthy. "Weight Watchers is the best of the weight control programs for those who are medically "overweight" and are at a risk for certain illnesses such as diabetes and heart disease. But that's not the majority of women."



Bellemare added that there are controversies in the medical profession as to whether being "fat" is a medical risk. "Some say not every person has medical risks but they seem to increase with obesity especially past middle age," she said.

Body image and self-esteem are the main issues

Bellemare said that it's an issue of body image and self-esteem for the majority of the population who are heavier than they would like to be but are not "overweight."

"We focus on education: balanced nutrition using the Canada Food Guide moderate exercise and stress reduction. We provide a medical assessment with a physician," she said.

Body image issues were featured at Concordia's annual Health Fair last month. Peer Health Educators planned an information table for "Fearless Friday" which took place on February 10th as part of Eating Disorder Awareness Week. "Fearless Friday" is a day when all dieters in North America are encouraged to eat whatever they want without feeling guilty. But for some people, going off a diet even for one day may be extremely difficult if not impossible.

Taking action to combat the influence of media

Some feminist groups such as Mediawatch, which monitors how women are portrayed in the media, blame the media for many women's weight obsessions.

Linda Hawke, an Outreach Coordinator from Mediawatch says that people should voice their concerns about the media in the form of a letters and phone calls.

But it will take a lot more than that to eliminate the problem, as body image discussion groups are becoming increasingly popular. Marisa Gelfusa, an Applied Social Science student at Concordia co-facilitates a body image discussion group at the YWCA with student Maya Charney. The workshop began last month as a class project and will continue until the end of March. "It's about helping each other by sharing our stories," said Gelfusa.

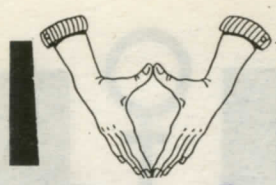
At the Concordia Women's Centre, a body image discussion group which started at the beginning of the semester and ends this week had a waiting list.

"I think the fact that there were more women than the group could hold indicates that women need to talk about the issues that are beneath the surface," said Emily Paradis, Program Coordinator.

The Women's Centre also provided a series of free workshops on safer sex including body image last month. There is also a discussion group for "larger" women which is seeking new members.

Health Services offers information concerning eating disorders and nutrition. It will be holding Nutrition Workshops on March 14 & March 16 from 12-1:30 pm in the Hall Building, room 653. For more information call 848-3565.

The Concordia Women's Centre offers information on body image at 848-7431.



YONI SIGN

REPRESENTS A SYMBOLIC INVOCATION OF FEMALE POWER, SOMETIMES USED AS A GESTURE OF GREETING AMONG FEMINISTS.

Girls' shop talk in the can: raging on the bathroom walls

by Genevieve Napier

A woman will stroll into a washroom, pull down her pants, sit down and start reading. Unlike a man she's not reading the sports section she's reading the writing on the wall.

Women's public bathrooms are almost always scrawled with commentary. In a fast paced society they provide a forum where women can take a moment and engage in anonymous fleeting conversations with other women.

At the very least they provide entertainment in the can and its not unusual to hear a woman laughing and reading graffiti to her friend in the next stall.

"I find it completely entertaining," says Sarah Kresh, a communications student at Concordia. And she's not alone there's always a note scrawled here and there praising a 'good read.'

Although graffiti can be humorous, albeit often unintentionally, many of the subjects covered on the walls are of a serious nature, including questions about sexuality, and ruminations on racism and the state of society.

Some stalls are tributes to Ann Landers, with the lovelorn seeking advice and the many compliant responses assuring them that they are no doubt better off without 'that jerk.'

In an institution such as Concordia, bathroom politics often covers a standard repetoire.

There's always a virgin seeking advice on how to lose it, women who are questioning their sexuality, and the occasional pious message exhorting us to find God and denouncing homosexuality as immoral. And then there's always that pragmatic chick who would like to know if we could all just 'shit in peace.'

Although women do often give advice and offer supportive messages, some messages are of a darker vein. Homophobic remarks, thanks to anonymity, tend to be particularly venomous. On the bright side they virtually never go unanswered.

Racist or homophobic remarks always spawn the bathroom equivalent of flaming. Dozens of responses will surround the offender, condemning her ignorance and hate.

Bathroom politics are a fact of life for a woman. Sometimes we just lurk and read, occasionally we are compelled to respond, even in eyeliner or lipstick. Then there's always the ones who come prepared.

They scrawl in black marker. Harder to wash off, it ensures some kind of permanence for their messages. Also carrying a marker around encourages one to scrawl more often, according to Anne Brierley because "you're armed."

The University of Montreal student says she carried a black felt tipped marker around for years, "because it writes on any surface and it stays for a long time so you know people read it."

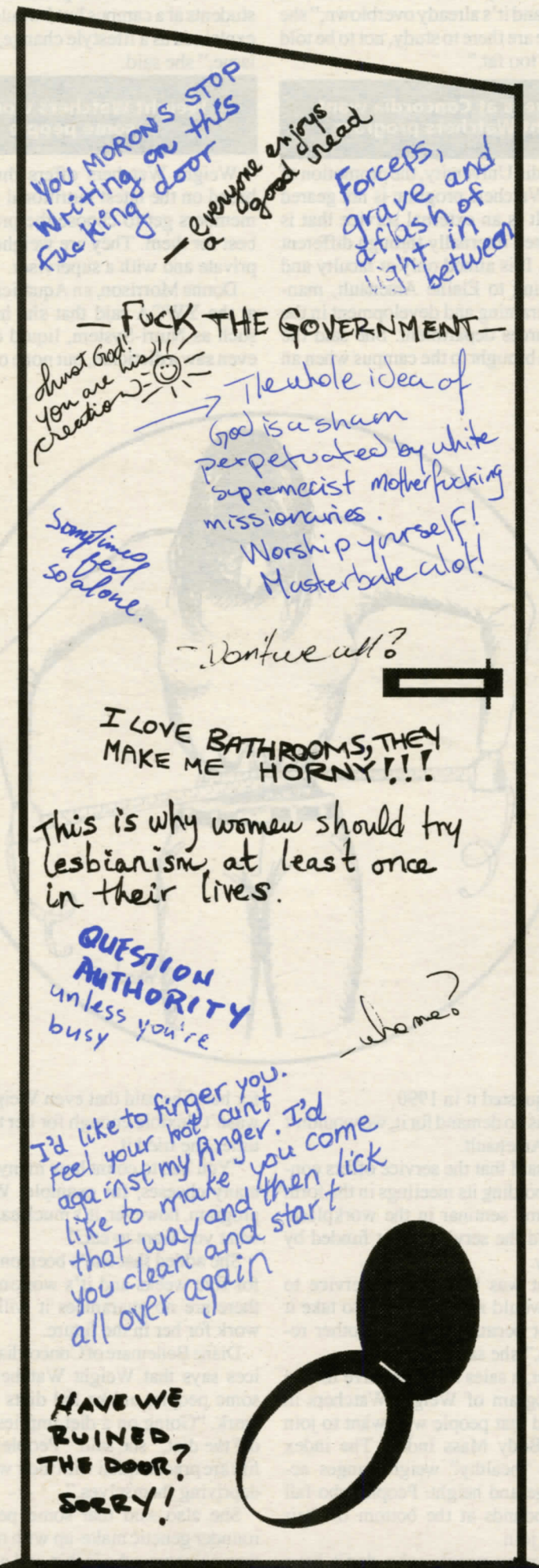
Permanence is important because even when ordinary pen messages fade with time or are wiped clean, black pen will still be around, allowing a new set of responses to appear.

"It's always cool to write something down and have it there for a long time, then you can go back and see how people responded," asserts Anne.

Bathroom writing is so common that clean walls almost always indicate a recent paint job, or a very diligent janitor.

Those bathrooms left to themselves tend to develop their own personality or flavor. Some sport predominantly lesbian scribblings, others, like Concordia's tend to cover a lot of territory although sometimes individual stalls will concentrate on one particular topic. Bars or clubs are usually filled with the meanderings of the drunk.

Messages in the bathroom at the Plateau-area bar Double Deuce, for example, concentrate exclusively on God. The bathroom door at Madhatters, a downtown Irish pub, is covered with exhortations to 'free Ireland.'


You MORONS STOP Writing on this Fucking door
– everyone enjoys a good read
Forceps, grave and flash of light in between
– FUCK THE GOVERNMENT –
Shut God! You are his creation
The whole idea of God is a sham perpetuated by white supremecist motherfucking missionaries. Worship yourself! Masterbate alot!
Sometimes I feel so alone.
– Wanna call?
I LOVE BATHROOMS, THEY MAKE ME HORNY!!!
This is why women should try lesbianism at least once in their lives.
QUESTION AUTHORITY unless you're busy
– Whom?
I'd like to finger you. Feel your hot cunt against my finger. I'd like to make you come that way and then lick you clean and start all over again
HAVE WE RUINED THE DOOR? SORRY!

It can happen that one message will provoke so many responses, which, in turn, generate their own responses that an argument or discussion will be flung across the bathroom, leaking from stall to stall, a constant work in progress.

These often take the form of a dialogue as women return to the same site to follow its progress and to add to it. One well known example was the long running argument about homosexuality which spanned all three stalls in a Loyola campus bathroom, around the time of Nero's infamous term as CUSA president. It's since been painted over.

Bathrooms may seem an unusual place for extensive discussion, after all women's groups and centers abound and the Internet provides several women-only sites.

But Internet is inaccessible for many women, with the exception of university students. The technology requires hardware, software, and a modem; all a financial barrier, as well as necessitating the technological know-how to find sites.

Bathroom graffiti, on the other hand, is a low tech approach to participating in dialogue with other women. All you need is a pen and a few minutes.

Men, at least those who have never sneaked a peak at women's bathrooms, are always surprised that women carry on such extensive, and often sophisticated, conversations in bathrooms.

Male bathrooms unearthed by archaeologists in Pompeii sport graffiti, the majority of which consists of insults and lewd jokes. Talk to a man today and he'll tell you not much has changed in the last few thousand years.

Maybe men's bathrooms reflect male-to-male interaction much in the same way that women's bathrooms reflect women's interact.

In fact women are so attuned to the way other women converse that they can even spot scribblings which could have been written by a man.

A message in one stall at the local bar the Bifteck has caused some speculation that it was penned by a man.

-I'd like to finger you. Feel your hot cunt against my finger. I'd like to make you come that way and then lick you clean and start all over again.

Some of the bar staff are sure a man snuck into the women's washroom and wrote it, although there is the niggling question that it could have been written by a lesbian. But while it seems to be meant to appear that way the staff doesn't really believe it.

"It sounds like a man. I just can't imagine a lesbian, judging from the lesbian women I know, writing such an obscene message," said Sarah Kresh, one of the staff.

Anne Brierley also works at the bar and she's sure it was written by a man. "It's so graphic, women usually express opinions and views," she says. "You can tell the sex by the writing, it's like the Internet, where people lie (about their gender)."

However, someone seemed to believe it was written by a woman and didn't approve.

-I'd like to shake you REAL HARD, punch you in the gut, poke you in the eyes, and THEN I'd like to spike a nice dose of arsenic in your drink and call you a STUPID DYKE

Although Kresh thought it could be a man she concedes that it has the 'catty tone' of a woman. Regardless the message was not fondly received.

-Hello? What do you have for brains? The backwater of the St. Lawrence SEAWAY or what?

-Hey you breeder go impale yourself on a testosterone filled stick.

-Way to go. You stupid fuck you've just endorsed patriarchy that has oppressed us forever.

And the answers were penned with a black marker, just to make sure, no doubt.

POMEGRANATE

MEANING "APPLE OF MANY SEEDS". THE FRUIT WAS KNOWN AS THE WOMB SYMBOL, WITH ITS RED JUICE AND NUMEROUS "OFFSPRING".

Reduced in size: Black womyn in art

marginalization of ethnic groups in art history

by Terry Provost

When Concordia art history students graduate, they will have a thorough understanding of western art. But how is "western" defined? The same as usual, namely White, male, and mostly straight. The Art History curriculum seems to have a hard time fitting in wymyn of colour.

In classrooms, their marginalization occurs on a visual basis when they are pictorially ignored. In books, this also happens on a textual basis when their presence is explained away into one or two sentences. With the Black womyn, reduction of identity happens frequently. For example, in David Wilkins' and Bernard Schultz's *Art Past/ Art Present*, an analysis of Manet's "Olympia" informs the reader of the artist's painting techniques and symbol system. This means the White female nude and the barely visible cat are discussed in detail. The Black womyn, on the other hand, is not considered a noteworthy subject and is therefore dismissed by one succinct phrase: "Olympia's maid brings a bouquet of flowers, a gift from a client" (401). In fact, the reader/viewer would have learnt more about the bouquet than the Black womyn; at least we know where it came from. But what of slavery? Isn't that a "Western" phenomenon? Could it be that her presence symbolizes this historical reality, obliterated by its absence in the text?

A similar incident of racial effacement occurs in Nicholas Penny's *Reynolds*. Prepared in 1986 by London's Royal Academy of Arts, this is a catalogue in which the accompanying description of Lady Elizabeth Keppel's portrait explains the dishevelled Black female as a servant. No other information is offered about this personage, subserviently positioned below Keppel. But meticulously documented are details about Lady Elizabeth's marital and familial lineage, the commission and payment of her portrait, and the artist who painted her gown (208). Here again, more is written about Keppel's apparel than about the unnamed Black womyn.

To become enlightened about Olympia's maid, Keppel's servant, and their symbolic significance in these paintings, a book specialized in ethnic art would have to be procured. This implies that, within Western art, the White male then the White female are taken as normative, creating the idealized category of "We." Persons excluded from this set norm would then comprise the dichotomous, subordinate category of "Other." In addition to being discriminated against due to gender, wymyn of colour also belong to one the many ethnic groups reduced in size.

Somehow, the global visible majority turns into visible minorities who end up marginalized in the university curriculum. One student, Juanita M. , agreed that the Art History program at Concordia is too Western and too limited. Already possessing a first degree in Graphic Design from Universidad de Bogota Jorge Tadeo Lozano, and hearing that Concordia's art history major "was one of the best in Canada", she was eager to start the undergraduate programme. Now, somewhat disappointed, Juanita

feels the program should expand its course selection to include more pre-Columbian, Mexican, and African art.

"Even though we're studying European, American, and Canadian art, I feel that the syllabus is leaving out a lot of other interesting subjects. I think there should be more choice," she said.

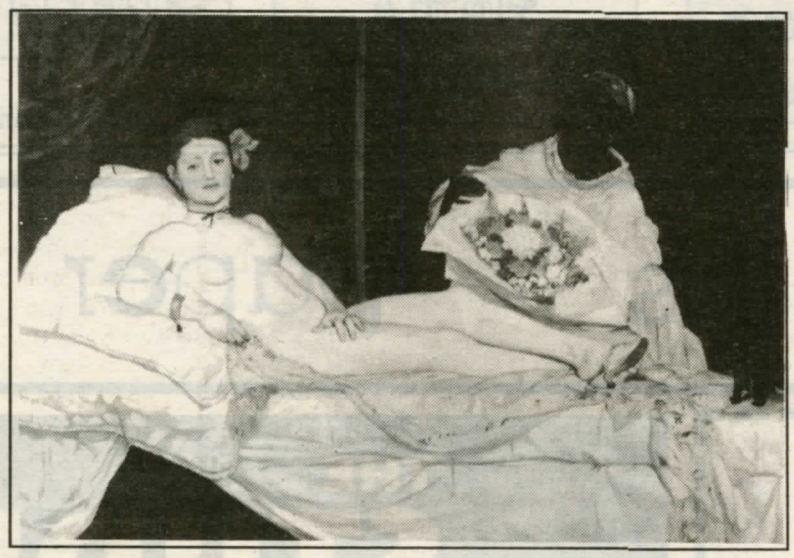
An advisor has informed her that changes will be made, but slowly, and definitely not in Juanita's remaining years. She claims that the major in Art History resembles a specialization in Western Art.

Michelle Loubert, another art history major, agrees. She says, "I'm learning from my teachers that the traditional cannon is problematic, but I'm still not learning enough in my methods course about other cultures and their art."

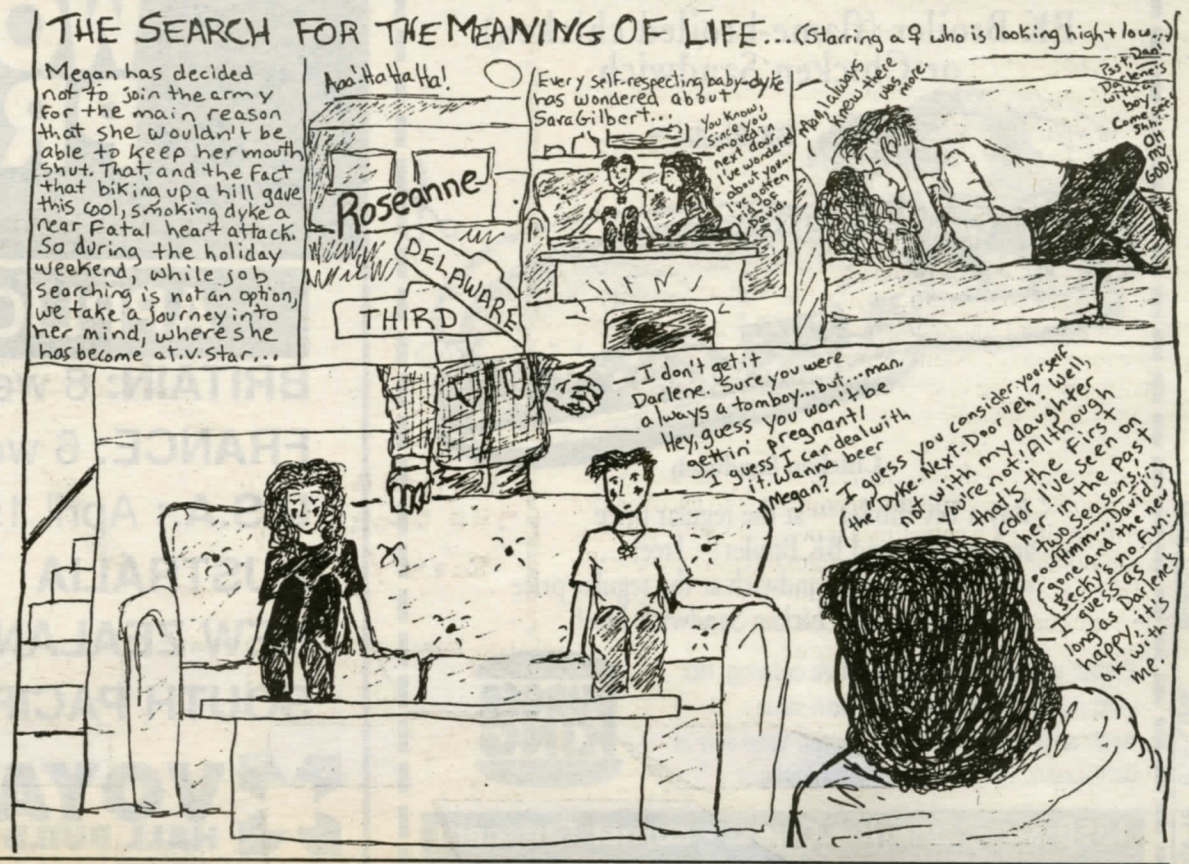
All is not lost, though. Progress happens with small steps. Last semester, in the *Angelica Kauffman* course, Professor Janice Helland dedicated two complete lectures to British imperialism and colonialism in relation to Black slavery. Loubert claims that she is presently enroled in "Aspect of Textile art" in which some mention is made of the First Nations' influence on the British and French needle crafts. Another plus is that graduate student Charmaine Nelson recently lectured as a guest on the Black female nude in Canadian art of the 1930s. She believes that more marginalized persons should get involved in art history, otherwise the current curriculum will never change.

Likewise, Robert Gifford's course on gay erotic art is promising. Although focus is given to the White male, Gifford has introduced themes of interracial and Black homoerotic art through the medium of Mapplethorpe's tasteful and incredible black and white photography. So maybe we will eventually see more wymyn of colour, peoples of colour, lesbo-erotic, and bi-erotic art in Concordia's "western" curriculum. Diversity is, after all, the spice of life.

Reproduction of Reynold's "Lady Elizabeth Keppel"



Reproduction of Manet's "Olympia."


THE SEARCH FOR THE MEANING OF LIFE... (Starring a ♀ who is looking high + low...)
Megan has decided not to join the army for the main reason that she wouldn't be able to keep her mouth shut. That, and the fact that biking up a hill gave this cool, smoking dyke a near fatal heart attack. So during the holiday weekend, while job searching is not an option, we take a journey into her mind, where she has become a T.V. star...
Aaa-Ha Ha Ha!
Roseanne
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Every self-respecting baby-dyke has wondered about Sara Gilbert...
You know, Since you moved in next door I've wondered about your... I've gotten to be a big fan of your show.
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Oh my God!
—I don't get it Darlene. Sure you were always a tomboy... but... man. Hey, guess you won't be gettin' pregnant! I guess I can deal with it. Wanna beer Megan?
I guess you consider yourself the "Dyke-Next-Door" eh? Well, you're not! Although not with my daughter that's the first color I've seen on her in the past two seasons... David's gone and the new fecity's no fun... I guess as long as Darlene's happy, it's ok with me.

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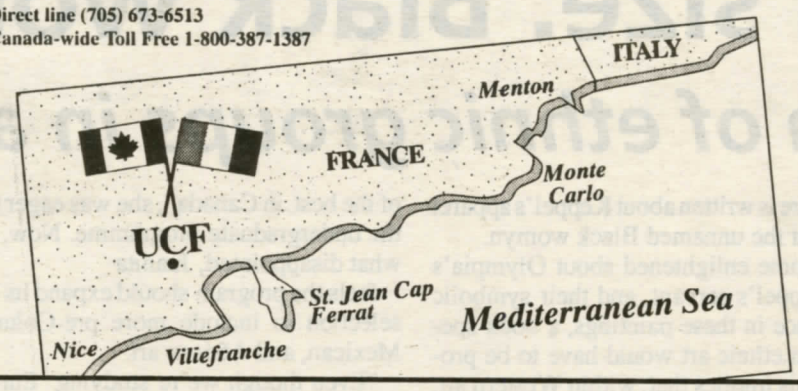

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Chick Flicks

by Tracy Bohan

Just in time for Women's Day; a festival of grrrl movies that refuse to cater to cliched notions about women's lives and relationships:

FORBIDDEN LOVE — Lynne Fernie and Aerlyn Weissman

One of the best Canadian films in years, *Forbidden Love* is part documentary, part melodrama. The central theme of the film is the lesbian pulp romance of the 1950's; cheap paperback novels that dealt in 'forbidden love.' The directors interview a wonderful, eclectic cast of women who grew up reading these books, and intersperse these with dramatic re-enactments of passages from the novels themselves. The film looks back on this strange moment in popular fiction with a certain amount of tender amusement and manages to convey a sense of the courage and fun that marked the lesbian community of that era.

Available at the NFB.

CRUSH — Alison Maclean

Maclean's directorial debut features the incredible Marcia Gay Harden as Lane, a brash American who wrecks havoc in small town New Zealand. After crashing a car and leaving her girlfriend in a coma, Lane complicates the lives of a novelist and his teenage daughter, both of whom fall in love with her. This isn't feel-good feminism;*Crush* 's female leads are complex and somewhat unlikeable, and Maclean demonstrates a morbid fascination with the darker side of female relationships.

Available at Movieland.

Forbidden Love

SWEETIE and **AN ANGEL AT MY TABLE** — Jane Campion

From the director now famous for *The Piano*, these two earlier efforts are equally fine. 'Sweetie' is a large, loud, manic troublemaker who drives her suburban family to distraction. *An Angel at My Table* is based on the autobiography of New Zealand writer Janet Frame. Campion imbues the story of Frame's painful coming of age with the same lyric grace that made *The Piano* an international critic's darling.

Available at Boite Noire.

BORN IN FLAMES and **WORKING GIRLS** — Lizzie Borden

Born in Flames created controversy in 1983 with its take-no-prisoners feminist vision in which women of all classes and races take up arms against 'the Man.' *Working Girls* , set in the world of middle-class prostitution, has been called an honest portrayal by some and pornographic by others. Check it out for yourself.

Available at Boite Noire.

I LIKE IT LIKE THAT — Darnell Martin

Martin is the first African American woman to have her directorial debut funded by a major Hollywood studio. I *Like It Like That* is a Bronx tale with a difference. When Lissette's husband is shipped off to jail for stealing a stereo, she takes centre stage; single-handedly raising a family and breaking into the music industry.

Coming to Boite Noire this spring.

DAUGHTERS OF THE DUST — Julie Dash

Dash is a renowned experimental filmmaker whose first feature is immediately striking for its technically innovative, breathtakingly beautiful cinematography. The film is set in the Sea Islands, off the coast of Georgia, which are inhabited by descendants of African slaves. The community retains a distinct language and culture which Dash lovingly celebrates.

Available at Boite Noire.

FIVE FEMINIST MINUTES — NFB Studio D

A series of short films produced by the NFB's women's studio. As with most collections of short films, this one is hit-and-miss, but it is worth seeing for 'We're Talking Vulva' alone. The spectacle of singing & dancing female genitalia is a cinematic moment not to be missed.

Available at the NFB.

SEDUCTION: THE CRUEL WOMAN — Monika Treut

Treut's first film, a psychological study of sado-masochism, is a bit mannered and self-conscious, but the German filmaker's gender-bending sensibilities are fascinating. Her later films are even more fun and kinky, but unfortunately they're hard to locate in Montreal. *The Virgin Machine* follows German Dorothee through the lesbian Oz of San Francisco, where she encounters feminist "sexpert" Susie Bright, among others.*My Father is Coming* features ex-porn queen Annie Sprinkle playing her own trippy, lovable self. Watch for them at rep theatres and badger your local video store to purchase them.

Seduction: The Cruel Woman is available at Boite Noire.

GAS, FOOD, LODGING and **MA VIDA LOCA** — Alison Anders

Gas, Food, Lodging features two trailer park princesses and their truck stop waitress mom. Anders' strength lies in her refusal to romanticize or victimize working class women.*Ma Vida Loca* is a latino 'girlz in the hood' flick that casts real-life gang members in major roles. The film's gangsta realism is somewhat defeated by an oddly self-conscious romantic subplot, but Anders manages to stake out female territory within a traditionally macho genre.

Available at Boite Noire.

Boite Noire (287-1249) 4450 St Denis. Movieland (843-5206) 3575 ave du Parc. The NFB video centre (283-4823) 1564 ave du Parc.

photo by Hanna Vorlicek

Canadian talent Veda Hille shows up headliner Ani diFranco at the Spectrum

If you were fortunate enough to see Veda Hille at the ACOUSTICA Festival last year or at the Yellow Door in November consider yourself lucky. But if you saw her open for Ani Defranco at the Spectrum last Sunday then you witnessed history (or herstory).

The Spectrum was exploding with womens energy both on and off stage.Veda Hille rocked. Her raw energy and passion carried through her engaging performance and stompin' tunes. "I'm only the opening act," she said. How many opening acts get an encore?

-Hanna Vorlicek

CONCORDIA COUNCIL ON STUDENT LIFE

ANNUAL AWARDS

REQUEST FOR NOMINATIONS

The Concordia Council on Student Life Awards Committee is seeking nominations for the following awards:

1. **OUTSTANDING CONTRIBUTION AWARDS**
2. **MEDIA AWARDS**
3. **MERIT AWARDS**
4. **TEACHING EXCELLLENCE AWARDS**

These awards have been developed to recognize exceptional contributions to student life and to recognize excellent teaching at Concordia University. The Outstanding Contribution and Media awards are open to students only. Merit awards are open to all members of the university community. Teaching Excellence awards are for faculty members.

Nomination Forms are available from:

Dean of Students Office	**Dean of Students Office**
AD 121 (Loyola)	H653 (SGW)
CSU	**CSU**
SC 103 (Loyola)	H637 (SGW)
GSA	**ECA**
T 202 (SGW)	H880-10 (SGW)
CASA	**Information Desk**
GM 218 (SGW)	Hall Building 1st Floor (SGW)

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MARCH 30TH, 1995 3:00 PM

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QPIRG Board of Directors Elections

Elections for the QPIRG Board of Directors will be held after the event. Advance polling will take place in the QPIRG office, 2130 Mackay, the following dates and times: Monday, March 20, 1-5 pm; Tuesday, March 21, 1-5 pm.
For more information, call 848-7585.

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ELECTIONS '95

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Nominations are also being accepted for the CUSAcorp Board of Directors, which requires three students at large (all faculties eligible).

Nomination forms available at the Student Union; SGW H-637 & Loyola, One-Stop Dépanneur in the Campus Center basement, SC-03-8.

The following seats are available for each Faculty:

3 for Engineering and Computer Science
3 for Independant
6 for Commerce and Administration
15 for Arts and Science
3 for Fine Arts

Nomination forms must be returned no later than Monday,March 13, 1995, to room H-637 or SC-03-8.

Nominations Begin	**6 March, 1995, 10 AM**
Nominations End	**13 March, 1995, 7 PM**
All-Candidates Meeting	**14 March, 1995**
Campaigning	**15-27 March, 1995**
Drop out date	**27 March, 1995, 9 PM**
Polling	**28-30 March, 1995**

REFERENDUM

Amendments to the Student Union by-laws will be presented on a referendum ballot. The full text of these amendments is available at the Student Union office, H-637 and in coming issues of *The Voice*.
Students wanting to form "Yes" or "No" committees should notify the Chief Electoral Officer no later than the close of nominations and consult the Electoral Regulations and the by-laws, both available at the Student Union offices.

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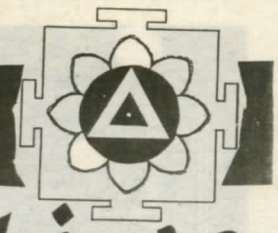


Stitching a new narrative

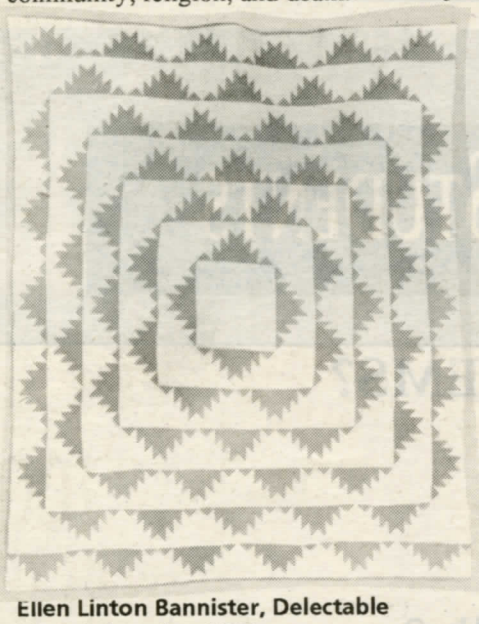
by Michelle Loubert

Today quilts are often thought of as mere bedspreads, but they are much more than that. They are documents of their time and their culture.

Quilting, in the form recognized by North Americans, is done in the English tradition. But many older cultures, such as the Egyptians, the Chinese, and the Persians have histories of quilting.

The actual meaning of quilting is to stitch two layers of cloth together, with a layer of down in the middle, yet historically quilts have meant much more.

Quilts were made to mark the important themes of life: birth, childhood, marriage, friendship, community, religion, and death. Different patterns had specific social meanings. For example someone saw the pattern known as Drunkard's Path, they knew it's maker was part of the Temperance Movement in America.



Ellen Linton Bannister, Delectable Mountains, circa 1890

The quilts were traditionally created by women. To them fell the task of keeping an account or record of their time, through the precise establishment of a narrative in the quilt.

Women invested a lot of time and energy both in the creation of a design and in the actual process of assembling the quilt.

Although several women would participate in stitching the quilt, the planning of a design was executed by one woman. It was a meticulous and arduous task, in which every element had to be carefully considered so that they would all merge seamlessly to create a coherent narrative.

The final product was a finely crafted utilitarian product that told a story and often expressed the political views of its designer.

Not considered Art

Today there is a popular conception that beauty can only be expressed in non-utilitarian objects, keeping art separate from life.

Because quilting, over the centuries, was mainly practiced by women it has been devalued as mere craft; the direct opposite of the modern conception of art. Art is supposed to be cerebral, creative, intelligent, individual, non-utilitarian and European.

Jennifer Salahub, an art history teacher at Concordia, claims that despite all the information that questions the view of quilting as merely a craft, students will not believe that quilting, embroidery and other needle work are artforms. If it has religious, inspirational, or political meaning, then it is art, says Salahub.

Because the tools were needle and thread as opposed to a chisel or brush, the finished product was not accepted as a statement of its time.

Salahub says that often what is most familiar to us is less valuable to us. Value is determined monetarily; items gain value in the public eye when they are purchased at high prices, at auctions.

Quilts, because they don't possess the magical qualities attributed to art, nor are shrouded in mystique, are not considered art..

Despite a disinterested public, many quilts have survived. Some were never washed because they were such cherished items in the life of a family.

Quilts have been collected for over a hundred years. Pop artists, such as Andy Warhol and Roy Lichtenstein, collected quilts.

Martha Scratch Mifflin's Fenian Raids Quilt, circa 1870.

There is a long established use of abstract designs in quiltmaking, but it was not until artists used them in their paintings that they were deemed creative or expressive.

Recognition at last

One of the most widely recognized quilts, in modern times, is the Names Project. A phenomenal quilt, started in 1985 by AIDS activist, Clave Jones, each block is the size of a coffin and represents an individual who died of AIDS. It is an amazing documentation of these individuals and the people who loved them.

This quilt is reminiscent of traditional quilts although it carries different associations and is made of all sorts of materials, such as plastic, fabric, and rubber.

The Names Project helped focus national attention on quilting.

"They say there is a quilt revival in North America but in Nova Scotia it never died," maintains Diane Shink, a member of the West Island Quilters, who was eight-years-old when she made her first quilt.

The West Island quilters are but one of a myriad of quilting groups in Quebec. It's a group of 12 to 15 women, ranging from the late twenties to early seventies, who meet once a week to share their love of quilting with each other.

Creativity and its manifestation is a human impulse and not the attribute of a particular sex, race or class. Quilting is here to stay. No matter what the subject matter or the pattern of the quilt, it is the physical manipulation of thread and needle, the process, that remains important to the quilter.

"When you cook a meal it's gone in an hour," says Shink, "quilts last generations."

Chix flix fest wraps up

by Cathia Pagotto

There was a movie about feet, going home, personal consciousness, two dykes and a baby, and a superhero who derives his power from touching menstruating women.

It was standing room only at the third and final night of the *How Do I Look?* festival, which featured fresh views on oft-covered topics, such as: HIV, anorexia, the eternal search for those 'perfect hips', rape, and love.

"We're really happy about the turnout this year, every night has been great," said fest organizers, Angela Fong and Amanda Aronchik, as movie-goers took seats in the aisles.

"Last year we had great speakers on one night, and we only had about 40 people show up for it, so this year is a great improvement," exclaimed Fong.

This year's guest speakers were independent filmmakers Anne Golden and Helen Lee, a Toronto-based filmmaker.

Overall the quality of the films was quite impressive, especially given the fact that it is a non-curated festival.

Movie-goers were pleasantly surprised by the quality of the films, "I thought the films would look cheap or primitive. I was wrong," said one movie-goer.

The festival's participants were also impressed. "I found the whole experience, and the movies, very thought-provoking," said Vali Fugulin, a communications graduate. "I liked the difference in quality, years, and experience."

There were a few technical glitches, but despite the problems, a positive atmosphere prevailed in the theatre.

"Things like this happen," pointed out Fugulin, who directed *Zen Sputnik*, "and it's out of our control." Fugulin's movie, about a cosmonaut trapped in space in search for a space of her own, suffered some minor audio distortions.

This was the second film Fugulin's screened at the How Do I Look? festival, and she still says "It's gut-wrenching to see your movie on the screen - I was nervous."

Sophia Han, creator of *Untitled*, was also nervous about seeing her movie on the big screen. Still she thinks it's a vital part of the learning experience for students in filmmaking.

And obviously it's paying off. "It's good to see what our generation is doing," said a movie-goer. "I really think all these movies were great, I enjoyed seeing the creative imagination reflected and used so well on screen."

The festival isn't over. How Do I Sound?, the audio portion of the festival, will be airing this Wednesday from 9pm to 10pm on CKUT 90.3 FM.

Vali Fugulin and Sarah Kresh during the filming of *Zen Sputnik*

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Get help now in time for the April/May exams.

HOW?

1. Make an apointment with your Department's academic advisor.
2. Come and see an Arts and Science professional advisor:
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3. Make an appointment with Counselling and Development: (Counselling Service; Learning and Writing Centre; Careers Library; Career Placement Service).
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We want you to have a successful academic year.
This notice has been placed by your Office of Student Affairs, Faculty of Arts and Science.

ONE NIGHT ONLY

The Gazette presents

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TUESDAY, MARCH 14, 1995 AT 8:00 PM

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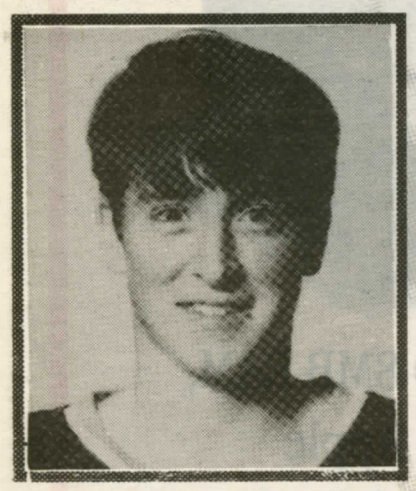
DESIGNERS FRANÇOIS LAPLANTE, JEAN-CHARLES MARTEL

Concordia's outstanding women athletes

by Marie-Chantal Côté



Natascha Wesch

Wesch was named Concordia's female athlete of the year in 1993-94. She played on both the rugby team and on the hockey team and was named on the Quebec Women's Intercollegiate Rugby League all-star team.

Cassandra Bardo

Bardo came to Concordia in 1991 and helped build the new volleyball team. She has been named Female athlete of the year during the 1992-93 season and was named MVP on the volleyball team last season. She has also been named on QSSF all-star team for the last two seasons.

Cammi Granato

Granato joined the Stingers last January after playing four years for Providence College.

In 20 games played, Granato scored 28 goals and has 32 assists.

Marie-Claude Roy

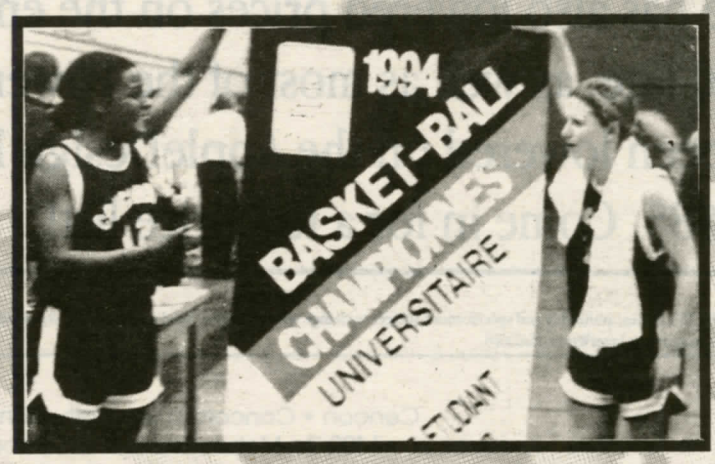
Roy marked women's hockey at Concordia. She was a member of Canada's National team which won

the gold medal in 1992. During her last year at Concordia, she finished the season with a 1.16 average, allowing 37 goals in 33 games.

Julie Healy

After finishing her career as a player for the Stingers, in 1985-86, Healy joined Concordia's coaching staff.

She has this year been named as head coach of the Quebecteam.



Sharon Sandy and Tanya Guitman

Sandy and Guitman's leadeadership helped the women Stingers grab the championship of the QSSF in 1993-94.

Guitman was named team MVP for her last two years at Concordia.

Julie Klotz

After skiing with the national team, Klotz joined Concordia.

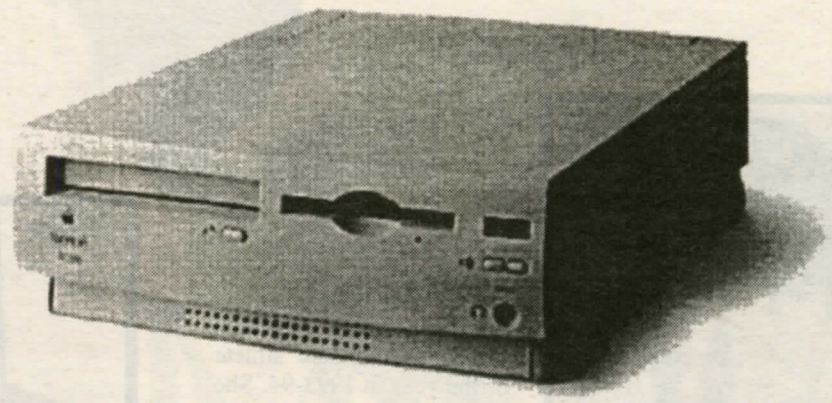
Last year she was given the Denise Beaudette Award for outstanding contribution to Athletics at Concordia.

The Link Women's top three female athletes

1. Martina Navratilova
2. Myriam Bédard
3. Silken Laumann

New Lower Macintosh Prices

Apple PowerBook 150, with 4MB RAM, 120 MB hard drive, and ClarisWorks: $1499



Apple Macintosh LC630 8MB RAM, 250MB hard drive, with Apple Colour Plus Display, AppleDesign keyboard (English or French), and ClarisWorks: $1631

Apple has also lowered prices on the entire Macintosh LC475 and LC630 line, as well as most of the PowerBook line. The price has also been lowered on the AppleDesign keyboard from $130 to only $85. Come in for a full price list!

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